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EGYPTIAN WATER CARRIERS.

By AMANDA C. NICHOL, Myoma, Pa.

IN compliance with your request, I send you the photograph of the little Egyptian girls representing a class which our mission work has not yet reached.

These little girls live in a village near the ruins of the great temples. They are daughters of those who are employed in excavating the ruins, or of those who sell relics which they have found among the ruins or elsewhere.

You see the bare feet, the plain muslin dress with comfortable sleeves, the colored bead necklaces, and brass rings in their ears. The head covering is a shawl or piece of cotton material thrown loosely (not pinned) over the head. Each girl holds in her hand the porous mud water-jar. No pails are used to hold drinking water in Egypt, but mud jars similar to the above.

These little girls, with others, came out to the Nile's bank, to meet travelers as they mounted their donkeys and started off to the mountains to visit the tombs of the kings and ancient temples. The little girls accompany them on foot with a filled water jar in hand, or more probably poised upon the head, where it rests upon a little pad. (See picture.) They will run along for miles, begging a particular one of the company, in a touching manner, to drink from her jar. Somehow, somewhere, they have learned, parrot-like, to speak a few English sentences. With a pretty smile it is, "Good

morning, lady," or "good morning, Prince," "I am your little girl, to-day," "I am your friend," "I no father, no mother, dead." "Want a drink of water?" They run on and on insisting till you give them a piece of money, and even then they are not always satisfied but return to you for more.

A gentleman traveler from Philadelphia told a little "Miss Arab" that if she did not follow him any further he would pay her then and there. She apparently agreed to it and took the money with a "thank you" and disappeared. The gentleman rode happily on drinking in the scenery, when after going only about two miles his little "annoyance" appeared at his side and began again to plead for money just as if she had never had the pleasure of meeting him before.

A company of travelers from our country after seeing these little girls were moved to give some twenty-five dollars for the girls' school in those parts. A Boston lady of that party was particularly interested in the little girl who ran by her side all day. And I noticed that Mrs. D. was as kind and loving to that child as she could have been, under similar circumstances, to any child of our own. The child's manner and face were so attractive to her that she greatly desired us to have her attend school and if possible be brought into the Kingdom. We enquired several times afterwards, among her com-

rades, for little Zenobia but could not find her. Perhaps she was not out the days we were, or perhaps she was married; however, we lost sight of her and nothing was done to save her soul. Many more like her are growing up in darkness and sin without the knowledge of Christ.

This leads us to mention a number of other classes numbering *millions* of people in our field in Egypt, whom the gospel has not reached: 1st The Mohammedan peasant class; 2nd the Mohammedan official class; 3rd The Bedouin; 4th The Bishareen; 5th The Berbers.

The *Mohammedan peasant class* live in small towns, are poor, ignorant and superstitious. Many of them work hard but receive very low wages, some live mainly by pilfering. Their clothing generally consists of one coarse garment, which they use day and night till worn out. Their food is very simple, mainly coarse bread, radishes and onions, and perhaps meat once a year. But their souls are precious in the Lord's sight.

The *Mohammedan official class* occupy the principal government positions. Some are merchants, some lawyers, some physicians, etc. Some have been educated in Europe and have taken up many European customs. Many of them have but one wife. These have not been reached.

The *Bedouin* live in tents on the desert, and have their camels and other flocks. I

was told that many of them fare well in this world's goods; some are owners of houses, but prefer to live in tents and rent their houses. They have little trouble about house-cleaning, simply pitch their tent where the sand is fresh and clean. I shall not soon forget a visit I made with our missionary, Miss Smith, to two of these women who received us kindly and listened attentively while Miss Smith read and talked to them of Christ.

The *Bishareen* live in the desert and have a language of their own, but can speak and understand the Arabic. They wear but a single muslin garment thrown over the shoulder and around the body. The hair of the head is woolly, worn long by the men, and saturated with castor-oil. They wear no head covering.

The *Berbers* live on the Elephantine Island across from Aswan (our most southern station) and in Nubia. Many of them are scattered throughout the towns of Egypt. They are employed as servants. They have a language of their own, but many of the men, at least, speak the Arabic. Eight hundred years ago they were Christians, now they are Moslems.

Thus a church membership of six thousand, and its adherents among ten millions of people, leaves a wide field to be cultivated for our Master. It is a most interesting work and it was hard to give it up.

A MESSAGE FROM THE WEST.

By MRS. H. F. WALLACE, Salem, Ore.

A message from the West, "bright and breezy like" would doubtless be the proper thing, although there are some who would rather expect it to be "wild and woolly." We knew the latter to be a fact from a little episode which occurred when we were East two years ago. My husband and I were introduced to a lady who had lived all her life in Washington City. She seemed interested at once upon learning we were from Oregon. After conversing awhile and eyeing us rather curiously, she remarked that one always had her ideas of the far

West, but she did not see that the people were so very different from those in the East. We can assure you, however, that organizing and building up a congregation in the West, with its floating population, is a very different thing from settling down in an old established congregation in the East; so different that few people have any idea of the labor. Especially is it true in this section where there is but little immigration of United Presbyterians and where you build up entirely from the world or those from other denominations who became

attached to the church. You soon find the work is not simply holding the fort, but going out under the Great Captain to storm the enemies' works.

The children are reached by means of the Sabbath-school, and through them the parents are often brought in. Frequently a child in an irreligious family unites with a church, and when they remain steadfast, with the tide all against them, it shows that the new life, born from above is indeed within. One such, a little boy often, united with the Grand-avenue church, Portland, some two years ago. The mother was poor, with a large family depending upon her for support. The two older boys, who should have been a help, were wayward, and the mother's health giving away, the family were scattered. For awhile we lost sight of our boy, but what was our joy the other day to receive a letter from him. He had found a home with a family up in the state of Washington. He wrote to tell us he was attending Sabbath-school and had not forgotten he was a member of the church and wanted us to write to him. We knew what an effort it had been for him to write the letter and between every line we read a craving for help in leading a Christian life, and we rejoiced that the good seed was growing. There are many such that need our prayers just as much as the converts in

heathen lands.

Of late years we have heard much about our church pressing forward into our cities, and occupying the centers. This is well but more and more it has been impressed, upon me that we must not neglect the outlying country districts. I was recently with my husband in one of these country places where he held a two weeks' meeting and realized, to a greater extent than before,, the great blessing such a congregation, under the leadership of our efficient pastor, was in the community and how much farther reaching the influence than it usually is in a city. This was shown not only by a large attendance of the membership, but the influence went out to the people in the neighborhood and surrounding country and they showed an interest in the meetings that you do not often find among the outside in a city.

There are many country places here where there are no churches. True, there is usually one not so very far away, and if the people were interested and had a strain of the Scotch-Irish blood that was in our fore fathers, they would find their way to the "kirk." But as it is they are practically about as destitute of the gospel as the far-away heathen. Let the pendulum swing back for awhile and let us look after the circumstances as well as the centers.

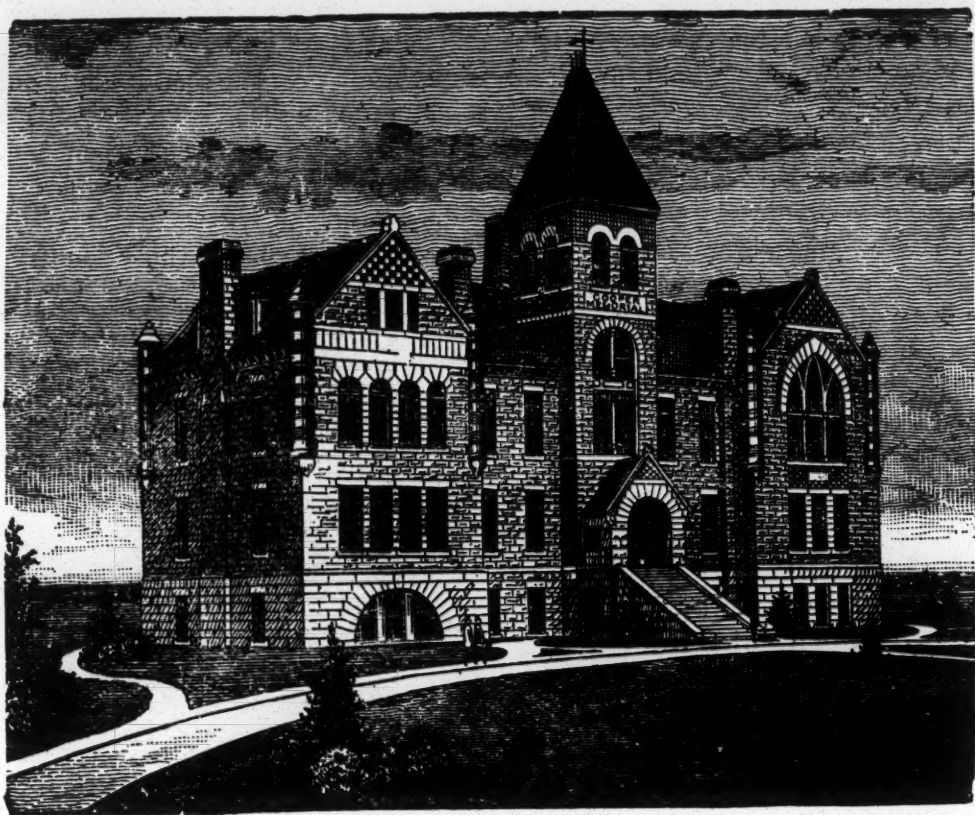
A WESTERN COLLEGE—COOPER MEMORIAL.

By F. M. Spencer, D. D. Sterling, Kan.

THE state of Kansas, in which this institution is located, is about four hundred miles long and about two hundred miles wide, and is twice the size of Ohio. This gives great opportunity for diversity in soil and climate. The eastern part is one of the best farming sections in the Union. The western third is the "short grass" country and is adapted to stock-raising. Here there is not enough of rain to ensure the harvest. The central part is the wheat belt, and in its valleys corn, broom-corn, kaffir corn, and sorghum do well.

Two things have injured the reputation of

the state. In the years '85-'87 there was a great rush to Western Kansas. The country is beautiful and the land fertile. The settlers were hopeful, but the precipitation of rain was insufficient, and these people became "Kansas sufferers" and sorely needed the help which they secured. Most of them moved back to eastern Kansas or to other points. Some of them remained to go into the cattle business and have prospered. This mistake was not the fault of Kansas and will not be repeated. Nearly all of this western third is now in demand. Cattle will thrive on the short Buffalo grass



Cooper Memorial College.

nearly the whole year. Provision, however, must be made for storms, and for sheltering and feeding during these periods, which may not be longer than from two to four weeks.

The other mistake was the almost unprecedented boom in the latter part of the eighties. Its history need not be rewritten. Everybody in Kansas and many others besides went crazy, and made fools of themselves. All this has passed and the wrecks have been cleared away. The state is now enjoying as much prosperity as is good for her people.

Sterling, the seat of Cooper Memorial College, is in Rice county and is a little east of a north and south line dividing the state into two equal parts. It is two miles from the Arkansas river. The water from this river permeates the sandy sub-soil and causes the underflow or subirrigation. In Sterling it is about 5 to 7 feet to this sheet water. The wells are all driven wells. Inside of an hour a pipe can be driven, a pump screwed to it and the water started. Nor can this well be pumped dry. The

pump may go summer and winter, day and night, but the supply is not exhausted. Trees do well here. They are like the trees described in the first Psalm. Sterling is frequently called the Forest city, because of the superabundance of trees and shade. The Arkansas valley is one of the very best parts of the state. At this writing Rice ranks fourth in the state as to her prospects for wheat. The outlook for the whole state is about 100 per cent.

Sterling, during all the darker days of Kansas, has been steadily improving, but never so fast as now. An unusual number of buildings will be put up this season. Brick walks are fast taking the place of the obsolete board walks. Her excellent system of water works, her electric light, and telephone are some of her modern advantages.

Sterling may well become a health resort. Consumption is almost unknown. The soil is a sandy loam. Water soon disappears from the surface. The winds are more vigorous than some people might desire, but they are health producers. There are scores of good United Presbyterians dying

every year in eastern states who might reach a good old age in Sterling. Quite a number of families, who have moved to Sterling on account of weak lungs, are now enjoying good health. If the facts were known many others would come.

Cooper Memorial is a child of Providence. For nearly ten years a college for Kansas Synod had been desired, and when The Sterling Land and Investment Company offered to put up a suitable building costing not less than \$25,000, on the condition that the Synod raise an endowment of \$25,000, the offer was promptly accepted. The building was erected and occupied in October '87. Rev. R. J. Thompson and Dr. Ewing began the work, and Revs. W. L. Garges and H. T. Jackson completed the raising of the endowment by subscription. That God's hand was in this movement has never been doubted by those who have been closely connected with the life of the institution.

Cooper Memorial is also a child of faith. No great work in the home field or in the foreign field can be pushed forward to success without faith. In the dark days of reaction from inflation and folly, when many Kansans were discouraged and when few people had a kind word to say for Kansas, when crop failures and shrunken values led to financial bankruptcy on every hand, more than ordinary faith was required. Faith in Kansas and in the United Presbyterian church needed to be supplemented by faith in God. These dark days have in great measure passed and have been followed by more prosperous years.

During the first two years, Professor A. N. Porter and S. A. Wilson constituted the Faculty. But few students were in attendance, and these were in the preparatory department. In '89, after several attempts, a president was found for the institution and confidence slowly established.

The college has steadily grown. No year has passed without substantial progress along some lines. It is only when we look back to conditions of eleven years ago, when the upper story and the first story were unfinished, when there was but a

handful of United Presbyterians in Sterling, and these in strife and confusion, and when there were but few students in the the class rooms and no libraries or apparatus to aid in teaching, that we can realize the progress that has been made.

The enrollment for this present year is now over 200. A Summer Normal will open on May 21st and close on June 30th. It is expected that this will make the entire enrollment at least 250. As compared with the older colleges of the church a much smaller proportion of these students are taking courses leading up to degrees. More are to be found in the preparatory and other departments. This condition will change as the years go by and more students will do regular college work.

The two literary societies have beautiful rooms, carpeted and furnished, each society owning its own piano. The museum would be a credit to an older college. During this year Dr. J. P. White gave an extensive collection from Egypt and Palestine. Apparatus and books for the libraries are being steadily gathered.

Cooper Memorial can hardly be regarded as a competitor with the other colleges of the church. Last year Kansas sent five students to Monmouth and four to Tarkio. A few more might have gone if Cooper Memorial had not existed, but not many. But you must not think that Cooper Memorial has no competition. Kansas is an educational state. Her state institutions are well manned. The denominations are pushing their work vigorously. The Methodists have three strong institutions. There is scarcely a denomination without a college, and many of them are of superior character. Education is in the air, and the young people of the state are getting hungry for it. Therefore this competition necessitates advertising. During this year we have completed plans for reaching by our regular publications from ten to twenty thousand of the young people in the counties around us, in addition to those of our own congregations. We expect that this will increase the attendance in coming years.

Cooper Memorial is a Christian institu-

tion. This is her only right to exist. Other institutions can educate, but the church must provide Christian education. This is the desire of the Synod of Kansas and the aim of the Faculty. Quite a number of our young men are in the ministry or preparing for it. Others are entering other professions and give promise of usefulness.

The \$25,000 endowment has shrunk much on account of the failure of many subscribers to make good the amounts promised. The financial outlook is, however, steadily growing brighter. More stu-

dents in attendance bring in more money, and friends of the institution are steadily increasing. Are there not men and women in the United Presbyterian church who could, without inconvenience to themselves, largely increase the endowment of Cooper Memorial? This is an age of large giving. Each year seems to swell the tide a little higher. May the Lord incline the hearts of his people to aid substantially not only Cooper Memorial, but all departments of the work of the church.

AT LAST.

JOHN GREENLEAF WHITTIER.

When on my day of life the night is falling,
And, in the winds from unsunned spaces blown,
I hear far voices out of darkness calling
My feet to paths unknown.

Thou who hast made my home of life so pleasant,
Leave not its tenant when its walls decay;
O Love Divine, O Helper ever present,
Be Thou my strength and stay!

Be near me when all else from me is drifting:
Earth, sky, home's pictures, days of shade and shine,
And kindly faces to my own uplifting
The love which answers mine.

I have but Thee, my Father! Let Thy spirit
Be with me then to comfort and uphold;
No gate of pearl, no branch of palm I merit,
Nor street of shining gold.

Suffice it if—my good and ill unreckoned,
And both forgiven through Thy abounding grace—
I find myself by hands familiar beckoned
Unto my fitting place.

Some humble door among Thy many mansions.
Some sheltering shade where sin and striving cease,
And flows forever through Heaven's green expansions,
The river of Thy peace.

There, from the music round about me stealing,
I fain would learn the new and holy song,
And find at last, beneath Thy trees of healing,
The life for which I long.

SOME WOMEN'S MISSIONARY SOCIETIES IN CALIFORNIA.

BY MRS. T. J. WEBSTER, Pasadena, Cal.

THAT outpost duty has its disadvantages no sentry will deny. We of the far West are sometimes oppressed by a sense of isolation of remoteness from the centers of activity. We miss the sharpening process afforded by the countenances of friends like-minded with ourselves. We must be content to receive inspiration and encouragement from the annual Convention at long range. We encounter peculiar difficulties in our efforts to build up the United Presbyterian cause on the Pacific coast, and feel the need of a vital, sympathetic relationship with our Eastern sisters in order to achieve the best results. The MAGAZINE affords a medium through which we may enjoy such relationship; therefore in behalf of the Los Angeles Presbyterial I make bold to engage the attention of your readers and present a few facts not found in statistics.

Eight societies are represented at our yearly meetings. To the First Los Angeles congregation belongs the honor of organizing the first United Presbyterian Women's Missionary society on California soil. Four of its charter members are still in connection with the society, two of them "original" subscribers to the MAGAZINE. The interest in the monthly meetings is uniformly good, and the contributions are in keeping with the well known liberality of the mother congregation. A beautiful custom is that of observing the anniversary of each death by a special offering. Thus their works do follow them.

The society connected with the Second Los Angeles church is under the supervision of Mrs. Crabbe. Its membership is not confined to the congregation. Among those from without is a Jewess who is a regular attendant. The numbered envelope system is in use and contributions are sent through the proper channels to forward the mission work of our church. Money raised by other means is applied to congregational work. Two Junior bands are under the fostering care of the parent society. They

recently had the pleasure of enrolling the names of two members but one day old. The society has two mottoes, one from Holy Writ, "Always abounding in the work of the Lord;" the other from the sainted Carey, "Attempt great things for God. Expect great things from God."

San Diego, at the extreme southern limit of our United Presbyterian territory, has taken on a new lease of life in the removal of its church building to a more favorable location in that beautiful city. Uniform, systematic planning characterizes the work of the Women's Missionary society. The programs are arranged six months in advance, subjects assigned, leaders appointed, and thus good meetings are assured.

The Santa Ana society was organized in March, 1885, with ten members. Mrs. D. S. McHenry was its first president and still retains her interest in the cause. This society finds its "special work" at its own doors, viz: that of assisting the Spanish mission, a branch of which is located in the town. Financial help has been given, sewing done and in other ways interest has been manifested in this worthy object. Special efforts have also been made to bring the godless and indifferent into the church and Sabbath-school. Quarterly contributions are made to the church boards alternately.

Wildomar congregation is represented by two societies, viz.: Wildomar and Grand Ave. The former was organized in 1888, the latter in 1895. Each has done good service for the Master. They are nine miles apart, but are one in spirit and aim. In addition to their monthly meetings their custom is to hold annually an all-day union meeting. This follows close upon the Presbyterial and is a reproduction of it as nearly as practicable. A special feature of their last meeting was the reading of important missionary facts selected from Mrs. Porter's column in the MAGAZINE. These items had been transferred to suitable cards adorned with ribbons and were retained by the readers as souvenirs of the happy occasion.

Wildomar has suffered greatly from the prevalent drouth. The exodus from the valley on this account has seriously interfered with numerical growth. Spiritual life however is not dependent on numbers. Showers of blessings may descend on lands parched for lack of rain.

As is well known we have as yet no United Presbyterian congregation in Redlands. A number of our good, loyal families may be found there, some of them permanent residents, others spending the winter months in that delightful climate. At the suggestion of Mrs. S. F. Stewart a missionary society has been formed in order to conserve our forces there and enable the members to keep in touch with the church of their choice. We hope this society may prove to be the vanguard of an army which shall enlist under the United Presbyterian banner in Redlands to do valiant service for our King.

The Pasadena society is two-fold in aim, viz., missionary and aid. Owing to a limited working force (characteristic of all new Western congregations) it was deemed expedient to unite the two societies, and thus make one joint monthly meeting suffice. The funds, however, have been carefully kept separate the missionary offerings being sent to the boards, while the aid fund has been judiciously used toward furnishing the church. Much has been accomplished by this faithful band of women under the leadership of Mrs. McKittrick. A dinner recently served to a hungry public on the occasion of the far-famed floral parade, known as the "Rose Tournament," netted the society, \$75. Interest in missionary work is steadily increasing and there is reason to expect growth in members and spiritual power. Pray that your Western missionary societies may be found faithful.

REWARD OF THE SOWER.

Selections from a paper by MRS. MARY MCCLURE DUNN, Denver, Colo. (Published by request.)

DRUMMOND says that more than one-half the world is on the wrong scent in the pursuit of happiness. There is no lasting pleasure in gathering, getting and holding. 'Tis only found in the scattering. How can we reap a harvest of happiness if we do not sow the seed? Here are four rules recommended to the women of our church for study and practice.

1. Pay in full your subscriptions to your home church and church boards.
2. Pay your pledges to your missionary society.
3. Bring in your Thank-offering to God for all His benefits.
4. Accompany each gift with a prayer for His blessings upon it.

Then we must watch and wait for our new aid. If we line up to rules one and two we have only done our duty, and it is a privilege too. What a sweet comfortable feeling the good housewife has when the house is cleaned from top to bottom, the washing ironed, mended and folded away!

That is only a duty, but it has its reward. What a comfort when the butcher, the baker and the candle-stick-maker are paid in full. Just so should we feel when our pledges are paid to the Master and to the things which pertain to His house.

Now comes rule three, "The Ingathering Day," "What shall I render to the Lord for all His benefits toward me?" And when rendered to Him with a grateful heart, accompany each gift, be it ever so small, with a prayer for His blessing. Then watch and wait.

Some good folks say we should not look for a reward in this world, If by giving, sacrificing and praying we gain the Heavenly Home, 'tis all the reward we should ask. Not so; we have a right to expect it here for 'tis promised us. Will Carleton says:

"Although this world is but a start
For a better world no doubt,
Heaven is not so far from earth
As some good folks make out."

If you put a ray of sunshine into some

life by a gift, a kind act, or a sunny cheerful word, you will get a taste of Heaven here, for he who puts sunshine into the hearts of others can not keep it from his own.

The General Assembly has given into the hands of the women of our church eight branches of work. Does the widely scattered seed bring the most abundant harvest? When the stocks of grain stand close together they shade the ground and it holds the moisture and they shield each other from wind and sun. Do you ever think we scatter these funds too widely to get the best results? And now comes this new cry, "On to Khartoum! On to Khartoum!" and one writer in our church papers some time ago mildly suggested that the raising of funds for this new field be given into the hands of the Y. P. C. U. and the women of the church!

"Take up the White Man's Burden

Ye dare not stoop to less.

Nor call too loud on Freedom

To cloak your weariness."

Not for reward, not for conquest, not for gold, not for lands,

"But by open speech and simple,

A hundred times made plain,

To seek another's profit

And *work another's gain.*"

This sounds like taking up the White Woman's burden. Can we do our best work when we are carrying a heavy burden? We are all eager and anxious to see the dawning of the day when every woman, in every land, shall know the sweet story and shall stand as free as we in its light and beauty. But does He whose coming lifted the white woman's burden and gave us all we have and are today, ask us to burden ourselves to give others the same? No, He will carry the burden; let us not over-do even in so great a cause. "They call to us, 'Go up and possess the land' and because we are on the borders thereof Providence surely intended it for us." But why can we not go up and possess the land? The answer is, "No funds." Plenty of workers are ready and willing. If the 50,000 women in our church today, or even one-half of them, were workers in

our societies we would not hear that cry. If we could in some way get hold of the other half, the women at ease in Zion, we would reap a great reward. We have known two of our churches in which one-half of the women members were in the missionary society, but never one where all were in it. If a pastor could see all his women members in this society he could claim the model church. There is one promise often quoted in slim, cold prayer-meetings and in societies. It is "When two or three are gathered together in my name," etc. Yes, He will be there to bless, and the two or three faithful ones will get the blessing and reward, but He will not be there to bless the whole church and society, willing and anxious to give His spirit in His appointed place.

There is a little gift in the power of every woman in our church. 'Tis the gift of her presence at our missionary meetings. No one can fill another's place and we wish we could make all feel this. I do not like the thought that I will not be missed when I am gone. None of us do. One of the saddest songs we sing is,

"They are gone and are remembered

By their former place no more."

Some of us fill no very important place in this world; 'tis true, but 'tis sweet to think,

"I am a part of God's great plan

So I'll cheerfully do the best I can."

Of course God could do without us, but can we do without Him? It is not pleasant to think we are like a stone cast into a deep dark pool; a splash, then a ripple on the waves, and the dark water closes over us, and our story is told. You need not give great gifts of money; no fine papers; no great executive ability; no audible prayers; no sweet song. What we most want is your presence. The Master said, "Go teach all nations." Here is the place to show we are willing to obey that call. He has given each his work to do. Here are vacancies we cannot fill. Ten cents a month is all the money we ask; ten cents a month and each face in its place. But why call, "Rise up, ye careless daughters," to those who never come to hear the call?

How can we make them hear? Some good

woman may say: "Well, I came once or twice but I got nothing out of it. "Dry meetings, I think," etc. I wonder what she put into it. If you invest ten dollars in an enterprise you expect your interest. If you invest a hundred you expect ten times as much. If we invest our time, or money, or thought or self denial, in this society, we will get our interest, for whatever we invest for God is *sure* of a reward.

Give we ever so little of time, or thought, or self denial, or money, we enjoy giving, although it is not noticed by those around us. We grow in the giving, and by continual giving and growing we may at last become a beautiful Christian character loved and admired by those around us, and with that sweet peace and knowledge in our hearts that, in a small measure at least, we are becoming what He whom we serve wishes us to be, and are filling the niche in life that he intended us to fill.

Sometimes a brilliant light flits down upon a society in a woman who is well educated, who can give us good thoughts and able, helpful words, and we wish we could keep her. But some club, or other place in the outside world, attracts her. Last summer we sat on the porch one sweet sunny morning. Suddenly we heard the notes of a canary over our head answering the one in the cage in the window. We sprang up expecting to see another yellow warbler in the branches. Instead we saw a mocking-bird. It flew down and clung to the screen over to the window and looked in at the canary. We threw up the window and took off the screen and put seeds and crumbs on the sill, and the wise little fellow watched us from his branch over our heads. He turned his head first on one side then on the other and looked longingly at them, but he chose freedom rather; and how could we blame him, for he had known what prison life was. He flew into the top-most bough of a cotton-wood and gave us a concert, and a great variety of sweet solos mocking perfectly all the birds within his hearing. Then he flew up into the orchard and we followed him, but he took to the meadows, and we thought it would be like

following through a dark woods near our home when I was a child, going on and on looking for the pot of gold they told was at the end of the rainbow. So we gave up the chase, saying we did not care much for mocking-birds anyway.

Next morning I lay in the hammock on the porch, and a robin flew into the elm above and sang that sweet song the children say is for rain. A meadow lark sat on a fence-post and warbled those six lovely notes of his again and again, his mate answering across the fields of grain. A dove cooed and called soft and low in the alfalfa field above the house. A thousand-black birds swung on the reeds and cat-tails in the swamps and gave this morning concert. Sometimes they would make a sweep into the trees above me and drown all the songs of other birds. A tiny linnet ran along the top of the palings and piped and piped "because it must." Up in the orchard a partridge called "Bob White," "Bob White," and a pair of golden orioles were quietly building their curious nest over the garden gate, and as I lay and listened to all the songs, I never once thought of the brilliant songs of the mocking-bird that I admired so much only the morning before. Every morning, day after day, week after week, we were greeted by the same sweet songs and watched the busy workers over the gate.

O! busy, cheerful, faithful workers around me today, you are the little every day workers in the dear home church—always here always ready, always helpful.

It is the every-day woman who will be missed, not the fine accomplished one who flits the like mocking-bird here and there, cheering us but an hour and then is gone. These *little* duties and self denials are distasteful to her. It must be some great deed, some greater crowd for her. It is the every day women who are the orioles, building by their little mites the home-nest for some missionary across the sea whose sweet, glad notes of salvation's song shall gladden many a place where darkness, sorrow and ignorance reign. There are women among us who cannot offer an audible prayer, who cannot sing or read a paper. Sometimes

they may feel that they will not be missed. How is it the poet says?

"I think the song that's sweetest
Is the song that's never sung,
That lies in the heart of the singer
Too grand for mortal tongues."

Oh! dear every day women, what would the home, the church, or the world be without you? We need more of you. Tradition says the Jewish fathers of the olden time said: "I give these alms that my sons may live long and prosper, and that I may have peace to my soul in the world to come." Just like the Jew to bargain with God, trying to buy by alms-giving that priceless boon which is given to the poorest of us without money and without price.

Not all the coffers of the Rothschilds could please Him so much as the freewill offering of one loving, trusting woman.

No paper on giving and reward would be complete without mention of that woman of old who brought her all and cast it into the treasury. The Master sat over against the treasury and watched her lovingly. Some say she did not even know of his presence, but I love to think that as she cast in her mites she lifted her eyes to meet those of the gentle Nazarene, and the "Well done" which shone from those eyes Divine must have sunk deep into her heart and spoken peace to her soul.

Does not the Master sit over against the treasury in this day and watch us cast in our mites of money, or prayers, or praise, or self denial? If we look up by faith into those eyes, we too shall feel in our hearts that he is pleased. What greater reward can the true Christian crave?

THE AWAKENING OF CHINA—ITS EFFECTS UPON WOMAN.

OUR country has been a great debating society for the past year over the questions created by the battle of Manila. Whatever the relation of our government to those islands may finally become, the discussion of these questions has brought to the attention of all the present condition of the great empire of China, lying contiguous to those islands, and its transcendent importance in our relations to the Philippines.

China is awakening. New forces are beginning to operate, and are arousing her from the lethargy of content with past conditions. Voices from without are demanding of her that from this time forth she shall adapt herself to the conditions of modern life. Slowly, reluctantly, but surely China is responding to these influences which are gathering force within her borders. New ideals of education are coming to the great literary class. Universities are being founded. The cause of reform in government has its martyrs. Railroads are being built across the empire. A new postal system is being set in order. The clamorous demands of powerful nations for "spheres of influence" in Chinese territory is frightening the government into new efforts

to organize an army and navy for self-protection.

These are a few of the signs of awakening in the great empire. But there is a silent half of the Chinese people hidden away in the homes. The life of that half is lived "behind the screen." Does it continue after the order of past ages, or are the new influences beginning to penetrate to the homes? Has woman in China a share in the general awakening? The change in China cannot be placed to the credit of a single body of men. Diplomat and merchant will claim with preacher and teacher a portion of the honor. But if the secluded homes of the people have been reached it has been by women working for women; and to those who have thus worked there are many tokens that the new influences are already affecting the homes and the homemakers.

A recent inquiry was made by the writer of a Chinese scholar as to the proportion of educated women in China. In the entire lack of statistics, the reply to such an inquiry can only be accepted as the opinion of an intelligent Chinaman. We may be sure that he would not intend to make the case too dark for his country. The scholar

said in substance: "Many old official families take pride in educating their girls, and thus sending them to their future homes prepared to keep the family accounts, to write graceful letters of ceremony, and to be able to while away their time in the monotony of their restricted lives over the novels and plays of the day. Aside from these families, perhaps in one in a hundred among literary families the father may allow his daughters to study with the sons under the family tutor. As for merchants and wealthy citizens, they think it of no credit to the family to have educated girls. It would be a detriment to their prospects to be so impractical. Daughters of farmers and working classes need not be mentioned as receiving an education." Personal observation would justify this estimate of the state of education among women in China; and yet one of the main lines of activity in woman's work for woman has been in establishing and developing Christian schools for girls.

The best successes of the church in winning converts has been among the village people. This class, that "need not be mentioned" as giving education to daughters, was at the outset more than reluctant to have the daughters educated. "Such a waste of time." "She cannot be spared from the family work." "She must spin, cook, weave, tend the baby." She is stupid." "Girls cannot learn." These last words have been heard hundreds of times, and the benumbing effect upon girls of doubt of their ability to learn has been one of the hardest obstacles to overcome. In spite of these serious obstructions schools have been established. Thousands of educated women are now scattered in homes in cities and villages, and are object lessons of the transformation which true culture brings to the lives of women. The demonstration of the fact of the value of education for women is of the utmost importance in its influence upon the future of China.

Then it must be remembered that it is a Christian education that these young women have received. Their power is not merely intellectual. The moral influence of women, with new ideas of motherhood, with an ap-

prehension of the rights of the child over against the authority of the parent, which Confucianism has so excessively emphasized is already bringing a new type of child into the Christian home. We constantly see a wee Celestial born of Christian parents with a more alert expression on its little face. It is not so docile a dumpling in the mission school; it has more ideas, more wants; it requires more patience to teach and train, —and the results of training are of a higher order.

Such mothers have new ideas as to care for their homes, as to sanitation, diet, prevention of disease. Such homes with such mothers are becoming more and more numerous, and their influence is widening and deepening among the adjoining homes. The success of Christian schools for girls has already awakened a desire among many of the wealthy and official classes to secure an education for their daughters. Some of these classes are sending their daughters to Christian schools, and there is an agitation now going on in the interests of establishing such schools of Western learning under Chinese direction. A school for girls was started in Shanghai a year or more ago, under the patronage of distinguished families, but has been closed for the present, under the pressure of influences that after a little must spend their force.

Another way in which woman is sharing in the advantages of new ideas is in the recognition of all classes of the evil of foot-binding, and the formation of a national society for the suppression of the evil. The growth of this sentiment is most interesting to those who for many years have been laboring to create it. The writer remembers that the first little girl baptized in the city of Tung-cho could not be saved from the fate of her mother in this respect. "The times are not yet," said she "when" because we love our little girl we must make her a respectable woman." Last year that girl, grown to womanhood and motherhood, herself unloosed the cruel bandages, and came into the new freedom. More than three hundred women and girls of the North China mission are now rejoicing in this de-

liverance from traditional bondage. It is because there have been created hundreds of such centers of protest against the evil of foot-binding that it has been possible to organize the "Heavenly Foot Society," to which government officials and distinguished scholars have contributed tracts condemning the evils of the custom, and thousands of parents have given their pledge of support. If, as a recent writer has said, "The lengthening of the forearm and increased stature of women of the Anglo-Saxon race are among the most significant facts of their immediate future," what shall be said as to the effect upon the future of the Chinese race of the release of women from the deforming, depressing, life-narrowing, health-destroying custom of foot-binding?

Another idea that is winning its way into the Chinese home is that of the dignity of the wife in her relation to her husband. In the past, motherhood has overshadowed wifedom. Only when a young wife had become a mother could she find consideration and kindness from mother-in-law and husband. "My husband," "My wife,"—these words are rarely heard in China, except in laughing, shamefaced bravado, that shows how strange the expressions are to the lips. It requires the second generation of Christian men to read approvingly the Scripture figures of the Church as the bride of Christ. The spirit of equality, of companionship, of mutual respect which men and women from the West manifest toward one another, was one of the newest, strangest exhibitions of the customs of these wanderers from "the Western seas." Chinese

travelers have often written of this feature of Western social life in terms of satire. One writer said: "The wife has only to nod, and her husband comes flying to her side;" "In the West women are lords;" "The wife has no illness or infirmity, and yet her husband supports her by her arms in walking."

In spite of their strangeness, these new thoughts of the dignity of the wife are making their impression in thousands of homes. Chinese women are being made more and more the companions of their husbands. With woman's outlook widened by education, her judgment is sought and respected by her husband in affairs outside the home. This improvement in the condition of women is not only taking place within the Christian church. Chinese men of culture, as ministers and consuls, and in other capacities, have visited Western lands, often taking their wives with them, and together entering into the social life of the Occident, and absorbing not a little of its spirit to take back with them to China to influence their countrymen.

Thus, with minds developed, with bodies emancipated, with a better motherhood and a nobler wifedom, the women of China are being fitted not only to have a share in the new and richer life that is being brought to the people, but are also being fitted to do their part to bring to pass this new order of life, when husbands shall count it an honor to love their wives even as Christ also loved the church, and the highest ideals of the Confucian family will be transcended in multitudes of Christian homes.—MRS. D. Z. SHEFFIELD in *Life and Light for Women*.

ISRAEL DEPARTMENT.

BY THOMAS M. CHALMERS, Chicago, Ill.

Our experiences in going about among the people in the Chicago ghetto are exceedingly varied. The strictly "ghetto" region is inhabited chiefly by Jews and Roman Catholics of various nationalities, mostly Irish and German, though one finds also Italians, Bohemians, Poles, Greeks, etc. There are two very large Roman Catholic congrega-

tions, a Jesuit college, nunneries, parochial schools, and other Roman institutions. Just on the edge of the ghetto are three Protestant churches, all German and of different denominations. These are doing nothing to reach the Jews, and have a struggle to maintain themselves. Their members have mostly moved out of the region, and

the remaining ones are continually moving west. A fourth German church (Baptist) was here when we began our work in 1896, but they sold their building to the Jews for a synagogue, and moved out. There is not a single English evangelical church in the entire ghetto district, and very few true Christians. In our calling we have not met one Protestant in thirty. This region certainly needs the gospel.

Personal work on the streets and in the shops and houses of such a district is apt to be full of incident. We are sure our readers will be glad to hear something of this outside work. We always go armed with tracts, and find it well to have them in half-a-dozen languages. We had a very earnest talk in a meat shop with an old Jew and his wife recently and they were friendly until the woman inquired if we believed Jesus was the Messiah. On our answering "yes," she became very angry and knocked the tracts out of our hand. We gathered them up and left, while she became every moment more furious with rage. On the street we met an old Jew to whom we offered a tract. He shook his head and passed on. Then he turned and called us, and on coming up spoke bitterly and tried to spit on our tracts.

Such treatment is somewhat rare, although we have more than once felt we were in some danger of personal violence. We meet with more ill treatment from Romanists than from any others. One rabid Roman Catholic drove us from his store lately with curses and threats of personal injury.

It is very sad to find so many Jews have become infidels. This week we met a Jew who sneered on looking over the tract we gave him, saying, "I don't believe in that, Religion is nothing." While we were talking he hailed a passing friend who turned and on learning the subject of conversation said very mockingly, "Oh, that's all foolishness. I don't believe in any God." We reminded him that that did not alter the case, but that he would have to meet God at the judgment and give account for his sins. We do not think it wise to talk much with such

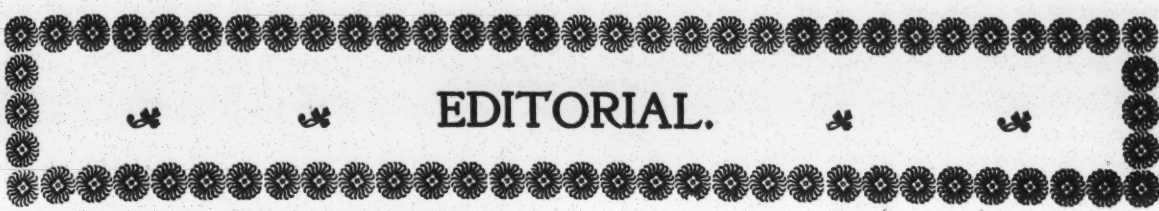
unbelievers, yet we always seek to give them a word of warning, hoping that in some cases at least God may use it to arrest them in their frightful course and save them from eternal doom. As we meet these careless and godless young men, or the prejudiced and self-righteous older men and women, and think of the awful destiny toward which they are hastening, we are overwhelmed with a sense of pity and helplessness. We look into their faces as they pass us on the street and long for the day when they will see the light and turn to God.

But there is a brighter side. We meet very many who are willing to take our literature and some are found who seem to welcome our words. We met lately a fine looking, intelligent young man with whom we had nearly an hour's quiet talk on the street. He confessed that he had no satisfaction in his soul, and said this was true of Jews. They do not know real peace. We urged Christ upon him, and he accepted a tract on the way of peace, and promised to call on us.

A poor Jewish woman who keeps a little notion store desired a copy of the Old Testament in Yiddish. She could not read the Yiddish, but wanted to learn it that she might read God's Word. We called on her some time later and found she was reading the book and had shown it to others. We pointed out the way of life to her very clearly, and she listened with much attention. We hope she may come into the full light and give her heart to God.

We met a quick-minded young Italian working in a barber shop. He is the son of a priest, born in Italy, and is full of hatred to priests. He took an Italian tract, and wished a New Testament which we promised to get for him. After some talk he asked in his innocent way, "Don't you think I'm a child of God?" We tried to make plain to him what it means to be a child of God. We earnestly hope the Holy spirit may lead this youth to a true knowledge of Jesus Christ.

We had many more incidents to relate, but space is lacking. Sisters in Christ, please pray for these souls to whom life is so dark and comfortless.



EDITORIAL.

Death of John A. Beveridge.

On Thursday, the tenth of May, died Mr. John A. Beveridge, of the firm of Marshall & Beveridge, who, as our readers are aware, have been the publishers of the MAGAZINE from its commencement. The Committee's association with Mr. Beveridge during this long period has been so interwoven with all that relates to the MAGAZINE that they regard the loss as something more than a personal one, as also a loss to be shared by the readers and well-wishers of the MAGAZINE as well. Mr. Beveridge had been in declining health for some time, and though his death was not unexpected, it came as a painful shock to his host of friends and acquaintances, both at home and abroad. In addition to all that was personal to, as well as admirable in, himself, Mr. Beveridge was well known as the son of Rev. Thomas Beveridge, D. D., whose name it is only necessary to mention to recall some of the brightest memories of our denomination. Mr. Beveridge, after much suffering, has gone to his long home, but remembrance of his many beautiful traits of character will long abide.

WOMEN'S GENERAL MISSIONARY SOCIETY.

SEVENTEENTH ANNUAL MEETING HELD AT
PAWNEE CITY, NEB.

'There was perfume upon every wind, music in every tree.' All nature was alive as if aroused from winter's slumber and was rapidly becoming appalled in the garments of spring, on the morning of the 8th of May, as we left Xenia, Ohio, for Pawnee City, Nebraska, to attend the 17th Annual meeting of the "Women's General Missionary Society," of the United Presbyterian church.

On every side the landscape presented such a diversity of charming scenes, and the time and mind were so occupied, that

we could not become wearied. The snowy dogwood and hawthorn played bo-peep with the red bud and their more distant neighbors, the apple and the pear blossoms. The birds were very deceitful if they were not happy, and the cattle at their breakfast were two busy even to look at us. As we were hurled farther south the fields showed wheat for coming bread and the "vales with corn were clad."

At 7 A. M., Tuesday, St. Joseph, Missouri, is reached quite a number joining us here by different routes. Here we were met by the pastor, Rev. W. R. Leeper, and his congregation with an invitation to breakfast, and were conveyed to his church for the purpose. Surely the one who originated this idea will have God's blessing for satisfying the wants of the "inner man" so bountifully, but the unexpected pleasure did not end here; the intellectual and spiritual desires were also gratified by appropriate toasts and prayers, in a carefully prepared program. The citizens also contributed to the pleasure by an hour's free ride over the city. May the pastor's work and his youngest mission of our church grow and have the blessing of God upon their labors. May the new church and parsonage be speedily erected, furnished and occupied. We left St. Joseph with the firm belief that the city combines southern hospitality with western energy.

Reaching Pawnee City, the several delegates were scattered to different homes and at 7:30 repaired to the First U. P. church, Rev. R. J. McCready, pastor, and the first evening's exercises were but a promise of the many things in store.

The meetings from day to day were characterized by unusual regularity, system, and promptness, and above all by spirituality, thus evidencing love to each other and to the work in which all were engaged.

E. H. C.

IMPRESSIONS AND ITEMS.

On memory's walls there will ever hang living pictures of the Seventh Annual Convention—dear faces that will stay with us; sweet voices that will sing to us when we are widely separated. The atmosphere was that which can only be found where God is near. The spirit of the Master seemed to suggest every thought and control every act.

The program from first to last showed the wise, skillful hand of one who had been much in prayer, and our thoughts turned to the absent President, whom we knew was even then making mention of us before the mercy seat.

To one who had been out of touch with our General Convention for more than twelve years, the growth of our women in capacity for work and efficiency in doing it, was a pleasant surprise, impressing the truth that prayerful activity means health and life, while idleness and indifference mean decay and death.

MRS. H. W. CRABBE.

Los Angeles, California.

After living where the far famed White mountains are ever before the eyes, and coming into the great level country of the West, the eyes ached and a feeling of loneliness came over me, gradually giving place to admiration and wonder, with a feeling of praise to our Father for His goodness and for his wonderful works to the children of men. In meeting the delegates in Chicago I was particularly impressed with the spirit of Christian love manifested, and the bountiful hospitality of the Western people fully justifies their reputation.

ALICE H. GIBSON.

Ryegate, Vermont.

On a bright day in October, '99, a small party drove from Beaver, Pa., to the site of the old Theological seminary at Service, Pa. Finding there the last section of the last log of the first Theological seminary in the United States, the relic hunter, Wm. M. Lorimer, carried away the priceless memento by permission of the land-owner.

From this wood has been made the gavel which is now presented to the Women's Gen'l Missionary Society as something somewhat antique, and dear to the hearts of loyal United Presbyterians.

MARGARET L. MCCLENAHAN.

Mrs. Carruther's report of her call to her position on the Women's Magazine impressed me very forcibly that "responsibility is measured by opportunity."

LIZZIE K. MILLER.

Freeport, Pa.

Pawnee City has about 3,000 inhabitants, and not a single saloon in the place. Rev. R. J. McCready and wife went there 30 years ago when there were but two or three houses in the place. Much of the happy state of things is no doubt due to their influence. The rostrum of the church was a bower of beauty, with rare plants of different varieties, and every window was filled with pots of lilac and other fragrant flowers. This church is the product of mission work.

The dinners and supplies, furnished by the ladies from the country, were not only bountiful, but exceedingly palatable, and were well served.

Pawnee City presented a 4th of July appearance each day, as flags and bunting were displayed on all the principal streets in honor of the convention.

The convention was invited to spend an hour in Pawnee academy, which has a progressive man in every respect at its head, Rev. Ross Campbell. This was an hour thoroughly enjoyed, and the souvenirs given to the delegates will long be appreciated and the kindness held in grateful remembrance.

The committee on credentials reported 95 delegates. Miss E. J. Sloan reported the contributions for the past year to be over \$82,000; thank-offering, \$20,000. These reports were so encouraging that a short time was spent in a service of gratitude.

The only representative of the Freedmen's work was Miss Hester Young, of Norfolk, Va. The Freedmen's work is growing in favor and good is being done in all our

mission stations.

Dr. Sophie E. Johnson and her assistant, Miss Moran, are receiving, as they deserve, a royal welcome everywhere they go. Somehow they *make a place* in the affections of the people and create such an interest in medical work that tells in the gifts of the church.

A handsome cloth-bound book, of photo-gravures of Pawnee academy, ladies' hall, churches and twenty-five residences was presented to each delegate as a souvenir of a pleasant mornings visit to Pawnee Academy.

The election of officers for the coming year resulted in the choice of Mrs. Judge Logue, of Cleveland, Ohio, for president; Miss Mary McCulloch, of Omaha, first vice president; Miss Hester Young, of Norfolk, second vice president; Mrs. Mary W. Porter, secretary; Miss E. J. Sloan, treasurer, for the eleventh time. The members of the Women's Board, of the Magazine Committee, and the Training school, were re-elected.

The closing half hour of the convention was rendered very enjoyable as a number of persons gave pleasant impressions of the meeting. The remark was repeatedly made, "This has been the most pleasant convention since the organization."

It will be impossible to give a full report of the convention in this issue of the magazine. The minutes, statistics, and as many of the papers as possible will constitute the July number, of which a larger edition than usual will be printed, and for which we bespeak careful study and large circulation.

The Ecumenical Conference, Its History and Conduct.

At the "Round Table," conference, Friday afternoon, according to the programme of the Seventeenth Annual Convention at Pawnee City, Neb., the following papers were presented. We regret our inability, from lack of space, of printing others equally as acceptable, but which we will publish from time to time.

To attempt a report of this great gathering is much "like trying to put the essence of the Atlantic ocean into a tea-cup;" it was so composite. The word Ecumenical is from

the Greek and suggests the "inhabited world." Missionary is from the Latin word signifies "sent." Conference in the sense in which we use the term means "to bring together," and this great gathering was a marvellous "bringing together," and has been called the "*Peace Conference of the world.*"

The first General Conference of Foreign Missions was held at Liverpool, March 1860, and was composed of about one hundred and twenty-five members, representing churches from Great Britain with missionaries from the United Kingdom at home at the time, the special object being the discussion of principles and methods of missionary administration. Limited in attendance as it was, it was manifest that those who loved the Lord were as one in carrying out His plans for the redemption of the world. Eighteen years later the Mildmay Conference was held in October, 1878. The Earl of Shaftsbury was president. An extensive program was arranged, and representatives from all the great missionary societies in Europe and America were invited. One hundred and ten delegates were in attendance. The feature of this Conference was the actual progress of mission work in different parts of the world. It was a grand review of what had been accomplished rather than a discussion of plans and methods. The report of this meeting was widely circulated and gave to the Christian world a new impression of the power of the Gospel to transform society and save the individual. Ten years later the Centenary Conference assembled in Exeter Hall, London, from June 9th to 19th, 1888. One hundred and thirty-eight societies were reported and sixteen hundred members enrolled. Large delegations came from across the seas, and during the ten days fifty sessions were held and every branch of missionary work was duly considered. Sir William Hunter, in an article in the Nineteenth Century, presented, under three heads, the aims of the conference.

I. To utilize the experience of the past for the improvement of missionary enterprise in the foreign field,

2. To seek to improve the methods of the home management of foreign missions.

3. To seek the more entire consecration of the church of God, in all its members, to the great work committed to it by the Lord.

Those who were present testified to the spirit of devotion and dependence upon the Divine Arm for success in the sublime undertaking, and it marked a great step forward in the work of foreign missions.

April, 21 there was held, in our own country, the fourth, in every way larger and more important than any that have preceded it. Its echo has not yet died away, and at this distance it looms into overwhelming magnitude, and as the days pass we understand better why the enthusiasm often rose to lofty heights.

No religious gathering ever held in New York, or possibly any other city, made such a deep impression on the conscience and attention of this great city of stir and activity. The *Independent*, in an editorial on the "Fruit of the Great Conference," says: It was a demonstration to *Christians* of Christian unity. It was a demonstration to the world of the unity of the various churches. It was a demonstration to the world of the power of the church. The world had to see that the church amounts to not a little. The yellow journals placarded their wagons with, "All about the Missionary Conference," and the car conductors, when they saw a crowd waiting on a corner, called out, not "Broadway" but "Carnegie Hall," The *Independent* adds that when the yellow journals and the car conductors "caught on" we were sure that the Conference's witness for the truth had attracted attention. Men who have been given to jibes were compelled to see that missions are of great interest and that those engaged in them are men of brains and force as well as fervor.

Ex-President Harrison, in his closing words, said: "I have spoken before great audiences. I have seen the political spirit in this country kindled to white heat. I have, in this very hall, addressed great political assemblages; but I have never been associated with a campaign where the interest was sufficient to fill this hall and three

or four overflow meetings in churches three times a day for ten days. It is a revelation to this city, to the United States, to the world. This has not been a mere intellectual feast. It has failed of its purpose if it has not touched hearts as it has mine with a deeper sense of obligation and privilege to help in the evangelization of the world."

The official program of twenty-four pages was in itself an exhibition of modern missions, and seemed like an illuminated comment upon the valedictory prayer of our Lord, "That they all may be one." The note of the Conference was one of triumphant faith, and from beginning to end "was a joyous festival to celebrate the victories of the Cross with its visions of multiplied millions born into the Kingdom of the Lord and Saviour Jesus Christ." In more than seventy meetings the Conference dealt with every branch of mission effort, running the gamut from "Authority and Purpose," with which subject it began, to Outlook, Opportunity and Demand, which occupied the last hours.

Figures and estimates show mission boards and societies represented, 115; countries represented 50; delegates, 1500, missionaries, 600; meetings, 75; estimated attendance, 163,000; attendance at missionary exhibit, 50,000; cost, \$42,000, including rent of hall, printing, hotel bills of such as were not privately entertained. This money was raised by donations, nearly all in small sums.

Through such a number of meetings and such an army of speakers to thread one's way would be bewildering. To give an idea of the leading thoughts in the addresses would be overwhelming; for figures were poured out by millions, till numbers lost significance. Facts, incidents, appeals, filled the very air. The enumeration of them would be a burden.

As representatives of the General Missionary Society, an honor and privilege which we highly appreciate, we realize the need as never before of clasping hands and marching shoulder to shoulder under the banner of the Cross, until *His* large and great dominions shall extend from sea to

sea, from the rivers even to the ends of the earth and until "*He shall be crowned Lord of all.*"

MRS. W. C. H.

THE PERSONNEL OF THE ECUMENICAL CONFERENCE.

Seldom has the personnel of an assembly been so marked in its individuality, so striking in its appearance, so varied in its environments, and so powerful in its influence, as was that of the Ecumenical Conference. Eminent divines and missionaries from all countries, together with leaders in educational, commercial, and political circles, with prominent statesmen from Great Britain, Canada, and America, combined to produce at the Conference a veritable living kaleidoscope such as had never before been witnessed. Probably never since that day, ages ago, when God confounded the languages of the people at Babel has there been such a gathering of those who could speak the languages and dialects of the world.

Such a Conference the church has never before experienced. To look at such audiences as were gathered at the Conference day after day kept in one's mind the Scripture assurance, "*And they shall come from the east and the west, and from the north and the south, and shall sit together in the kingdom of God.*" To speak of even a tithe of the eminent men and women who combined to make the Conference notable would be impossible in a short time; so we briefly mention but a few. Prominent men in educational circles were: Rev. George Washburn, president of Roberts college, Constantinople, Turkey, where students of fifteen different nationalities and religions are in attendance; Rev. Dr. Stuart Dodge, president of Syrian college, Beirut; Rev. W. L. Barber, headmaster of Ley's college, Cambridge, England; Rev. Dr. Sheffield, president of Mission college in South China; Rev. Charles Cathbert Hall, D. D., president of Union Theological seminary, N. Y.; James B. Angell, D. D., president of University of Ann Arbor, Michigan; Rev. Dr. John Henry Barrows, president of Oberlin college, who a short time ago made a tour of all the principal mission colleges of the world.

Among the famous authors, officers of denominational boards, and missionaries were: Rev. Dr. Dennis, author of some of the best books on missions published; Dr. A. L. Pier-son, chief editor of "*Missionary Review of the World*," author of "*Crisis of Missions*," "*New Acts of the Apostles*," etc; Rev. Dr. Judson Smith, president of American Board of Missions, Boston, and chairman of the General Committee of Conference for America; Rev. R. Wardlaw Thompson, secretary of London Missionary Society, and chairman of General Committee of Conference for Great Britain; Canon Edwards, once an Episcopal missionary in India, now vice-president of the British and Foreign Bible Society, which has distributed in 96 years over 160,000,000 Bibles, over one half the number being printed in other languages than the English. Mr. Eugene Stock, editorial secretary of the London Church Missionary Society is a splendid example of the share laymen are taking today in the interest of missions.

Some of the large number of missionaries who attracted special attention were: Rev. J. Hudson Taylor, founder of the China Inland Mission, who has spent nearly 50 years in the heart of China; Rev. Jacob Chamberlin, D. D., author of "*In the Tiger Jungle*," who has served the Reformed church of America in India for 40 years; Rev. William Ashmore, D. D., missionary to China for the American Baptist Union, for 50 years; the venerable Dr. John G. Paton, whose history of 42 years' service as missionary to the New Hebrides has thrilled the heart of every reader.

Among the speakers on the program of the Conference were a number of women of world-wide reputation. Probably these can best be presented by giving a brief account of the introduction of women missionaries by Mrs. A. J. Gordon, of Boston, at the close of the afternoon "mass meeting" of Thursday, April 26. On the platform of Carnegie Hall were gathered over 400 women missionaries, representing 30 different countries. The procession of 77 missionaries from China was led by Mrs. Hudson Taylor, 80 years of age, whose husband was the found-

er of the China Inland Mission, and Mrs. Ashmore, who with her husband spent 50 years in Burma and China. The 88 missionaries from India were led by Mrs. Hume, 82 years of age, and the only living member of the first congregation organized on heathen soil by the American Board, and Miss Thornburn, who founded the first women's college in India. Mrs. Benton led the representatives from the Oceanic Islands, and was introduced as the grandmother of the island missions. One woman, who had been a missionary on the island of Erromanga for 26 years, had by her side a young daughter who is soon to marry a son of Dr. Paton, and go with him to the New Hebrides islands. The missionaries from Turkey were led by Dr. Mary Eddy, who was the first and only medical missionary to be recognized by the Turkish government.

Mrs. Hepburn, 84 years of age, led the workers from Japan. She was the first white woman to live in Japan. When introduced by Mrs. Gordon, Mrs. Hepburn faced an audience of over 8,000 women, who were cheering and waving their handkerchiefs to her, and said: "I am glad to be here, but I wish my husband, by whose side I have labored for 66 years, was on this platform with me."

Among the number who received special notice in the introduction, was our own Miss Carrie Buchanan, a professor in Asyut college, Egypt, where there are over 600 students, young men from all parts of Egypt.

One of the most striking personages in the procession of missionaries was our own Dr. Sophie E. Johnson, who is at the head of the hospital work in the Punjab, India. When introduced she received a hearty Chautauqua salute. At the close of the procession of missionaries all the women present, numbering over 8,000, joined hands while singing, "Blest be the Tie that Binds." While thus standing hand in hand, all engaged in silent prayer for a moment, and this most touching scene closed with prayer by Mrs. Gillespie, of New York.

The personnel of the Conference would be incomplete without an account of the introduction and stories of some of the native Christian women from China, India and Ar-

menia at the close of the evening session Thursday in Carnegie Hall. Miss Manor Ramabai, daughter of Pundita Ramabai, was introduced, and spoke of her mother having started an orphanage a few years ago with 200 girls whom she rescued from the famine districts in India. She now has under her care over 500 girls, many of them being child-widows whom she has saved from a worse fate than widowhood. Mrs. Tungabi, a child widow from India, spoke a few words in her native language, which were interpreted by her teacher.

One of the most interesting native women was Miss Lilivati Singh. Her family, before its conversion to Christianity, was of the "Rajput" or the princely warrior caste, which is next highest to the Brahmin. Miss Singh is now Professor of English literature in the Women's College at Lucknow, India. She received the degree of Bachelor of Arts from the University of Allahabad, and that of Master of Arts from the government college at Calcutta. On receiving her degrees she was offered several positions under the government. One of these she accepted at a liberal salary. But her heart was in Christian work, and when the Women's college was opened at Lucknow she applied for a position. When told that her salary would not be one-half what she could get under the government, she replied, "Half the salary will be sufficient if only I can have the privilege of working for God and the school which gave me my start in education." Miss Singh speaks English fluently with no foreign accent. She is of medium height rather slender and dark in color. She wore a modified costume of Bengal, which had been adopted by the girls of the university. It was of a reddish shade edged with gold braid.

The most important convert to Christianity in India, (so far as caste is concerned) was introduced as Sooboonagam Normal. She has the mark of a Brahmin on her brow and when she walks through the streets of her native city, devout Hindoos place the palms of their hands together, and bow almost to the ground in adoration of her rank, although they know she is an apostate from

their faith. She was married at the age of ten years to her nearest relative. Ten thousand rupees were spent upon her wedding, and forty days were spent in feasting. Her gifts of jewels and clothing were worth a fortune. To satisfy her heathen zeal, she built a temple to her gods at an enormous cost. Before her conversion to Christianity she had in her room twelve images and twenty-five pictures of idols. Her daily duty was to decorate these objects of worship with flowers, to drink a little of the holy water, after having placed it before each idol, and then, before each image, to count one hundred beads, repeating a prayer for every one until one thousand prayers had been made.

Truly nothing has occurred in the religious world of such a character as has this gathering together of the heroes and heroines of the Cross, and its results, we trust, will be seen in the renewed energy and self consecration of God's people and the winning of the whole world for Christ. M. C. P.

REPORT OF A DELEGATE.

DEAR SISTERS: How much would I prefer to be present with you in this Convention and see you face to face than attempt to talk to you on paper!

The Ecumenical Conference, which was the object of so much study, preparation and prayer beforehand, is now a thing of the past. It was indeed *wonderful*, both in the amount of enthusiasm it produced on the part of the Christian people, who were especially supposed to be interested in it, as well as on the non-Christian, all classes alike doing honor to this great movement of Protestant Christendom.

Rarely does anything so markedly religious take such hold upon the people of this great city. The enterprising daily papers vied with each other in their efforts to popularize the cause, so honored by workers from all parts of the world. Session after session the great Carnegie Hall, with its galleries rising one above another to the ceiling, was filled to its utmost capacity, while the crowds attending alternate meeting and over-flow meetings were scarcely

missed. A conservative estimate of those attending all of these meetings in a single day has been placed at 16,500.

As for the subject matter of the programs, it was a rich treat from beginning to end. It would be a hopeless task to try report to the same. There was an almost endless list of subjects discussed of the deepest interest, such as, "Foot-binding in China," "Discipline regarding plural marriages," "Massacre in Turkey, and the Armenian Orphans," "Widows in India and the school of Pundita Ramabi" (her daughter was present and addressed an overflow meeting,) "The Famine in India," and many other subjects, any one of which would demand an entire paper.

One thing marked the entire Conference—its *unanimity*. Though the speakers represented many widely differing branches of Christ's church (108 boards and societies in all, and located in fifty different countries,) yet the discussions were carried on with scarcely a ripple of difference. Surely this gives hopeful sign of the approach of that glad day promised, when Christ's people shall be ONE.

A prominent man and member of the Executive committee, speaking of this marked unity among the workers, said:

"Federation of the churches in carrying on missionary work may result from this Conference. In private many of the delegates are discussing it among themselves. The feeling is in the air all around us. It cannot be forced into crystallization. That must come spontaneously. It may take another Ecumenical Conference to bring this general feeling to a head, but it will come, I think, before long. It will not imply that any denomination should give up its particular tenets, but a way will be discovered to work in comity and co-operation in mission fields along the broad lines of education, medical aid and those cardinal principles of Christianity on which all Protestant churches agree."

Will you not earnestly pray that as these 2,000 delegates, and the more than 700 missionaries, return to their respective places of labor, that they may carry home with them the enthusiasm of this great meeting, and thus spread forth the Gospel message anew to the hosts in our own beloved land,

and to the teeming millions beyond the sea?

In closing, I cannot but thank you for the honor you have done me in appointing me as delegate, and with a prayer for a rich blessing upon you in this your annual meeting, I am,

Yours in the Work,

M. C. L. McKELVEY.

New York, May 3d, 1900.

July Program for Missionary Societies.

MORMONISM.

1. Historical Sketch of Mormonism.
 2. What do the Mormons believe?
 3. Is Mormonism a menace at the present day?
 4. Proselyting efforts of Mormons.
 5. The need of mission work among Mormons.
- What has been done in this direction?

LITERATURE.

Anti-Mormon tracts may be obtained by writing

to the League for Social Service, 105 East 22d st., New York City. "The Kinsman," a magazine published in Utah, will be found helpful. Address "The Kinsman," Box 1061, Salt Lake City, Utah.

M. H. W.

FRANCE.

1. France and the Reformation.
2. The Huguenots—St. Bartholomew.
3. The Papacy and the French Revolution.
4. Roman Catholicism in recent years.
5. Evangelization in France.
6. The McCall Movement and Missions.

RESULTS OF THE YEAR'S WORK.

1. Statistical Reports. Number of members and societies of various kinds compared with those of last year.
2. Financial. Compare Thank-offering and amount of money contributed for the work of the two last years.
3. Reports of Secretaries—Foreign missions, Home missions, Freedmen's missions, Church Extension and Parsonage, Magazines.
4. The Conventions of 1899 and 1900.

MRS. J. F. MCCRORY, Pittsburg.

STUDIES FOR 1900.

July—France. Results of the Year's Work.
August—Burma. The Mountain Whites.
September—Korea. The Stranger Within our Gates.

October—Persia. Temperance.
November—The New Hebrides. The Sandwich Islands. The Work Among the Freedmen.
December—South America. Missionary Motives.

MISSIONARY CORRESPONDENCE.

(Extracts from a private letter received from Miss Kyle,)

CAIRO, EGYPT, }
March 16, 1900. }

I am sorry to say I have had to give up a great deal of my letter writing since my return to Egypt. I have far less time for writing here than I had in Asyut. Being all alone in this big school and having a large boarding department along with the day school, I am kept very busy. I have ten native teachers, and you may know that to arrange work for so many, and keep everything going, is enough to employ one's whole time. I teach five classes and an hour's time of writing in addition to all the superintendence.

Our school is very full and prosperous. We have 280 girls with an average attendance of 270, which is excellent considering we are working among a people who are

not regular or prompt. Naturally I suppose the regular attendance is due to the *fine* of one piaster a day imposed upon all absentees, but it has worked a charm in making them more regular. We have about 25 Europeans, and they represent many nationalities and religions. In one Bible class we have Greek Catholics, Roman Catholics, Jews and Protestants. They all have their lesson in John's Gospel and show great interest and perfect harmony prevails.

One of them is particularly interested and interesting. She is a Roman Catholic. Anna did not know her letters when she came and did not understand any English. Now she can read fairly well and understands equally well. But what is very remarkable about her is, that Anna's aunt would not buy her a Bible and she sat in the class for a good many weeks as a listener and

memorized the Shorter Catechism along with the others; and now she can recite it all and can repeat all the parables and miracles of our Saviour as recorded in John's Gospel, and can give you most intelligent answers about any one of them. The aunt refused to buy her a Bible and did not want her even to be taught in it. But I said, "There are no exceptions in our school, We all study the Bible." She still refused to get her a book; so, finally I said to Anna, "Would you like me to buy you a Bible?" She replied, "Yes, please do." The next day I gave her a nice new one, and she was so pleased and happy over it and came to me soon after with the Bible in her hand covered with a newspaper. "O," (I said,) "Anna why did you cover your book?" She said, "I want to keep it nice and new." And every morning almost she greets me with a happy smile with her Bible in her hand. Her aunt has made no further objections to the book and Anna has her Bible lesson the most perfectly of all her lessons, and it is a pleasure to teach her. She is about twelve years of age. She is one out of the many we have who are being fed and nourished by the Word of God.

We have a Jewess who is also desirous to learn and hear all she can of our Saviour. I often find her reading in her Bible out of school hours. It is comforting to have all, without a single exception, reciting their Bible lesson the first hour in the morning, though there are Copts, Mohammedans, Catholics, Jews and Protestants studying together.

Work among the girls here in Egypt is very interesting and fascinating. When the girls come in they are of such raw material you sometimes wonder whether they will ever change and improve, but after a few months you notice in many of them radical changes, and it gives one such a feeling of satisfaction that even the hard work is lightened and trials are forgotten.

We see great steps in advance along the lines of marriage. Educated girls marry much better than formerly. An educated young man does not want an uneducated wife, and so more congenial and suitable

marriage relations are being established. Our girls are in demand, and it has been remarked many times by young men coming to enquire for a suitable wife, that girls brought up and trained in the American mission schools are the best trained girls in the land. Their moral training is the best. We get many girls from the Catholic schools, as the people are beginning to see the falsity of their training and low standard of morality. In the boarding department we have eighty boarders, and they come from thirty seven different towns up and down the Nile valley.

Some of the tourists, who have visited our school appeared to be wealthy and I tried to solicit aid from them to put up a bath room, as there is no bath room for the girls. We have to use the wash-house and it is just impossible to keep the girls from taking cold. We felt the need of a special room for bathing for a long time, but never had the funds to build such a room. It will take a hundred dollars to build such a room. I thought some of the wealthy tourists who seemed interested would contribute, but no one seemed inclined to give anything and we will have to do without till some one comes to our help. It is very difficult to manage bathing for eighty girls and no suitable room.

E. O. KYLE.

PASRUR DISTRICT, NORTH INDIA }
Feb. 26th, 1900 }

DEAR READERS OF THE MAGAZINE:—I have just arrived at Marali village after a weary ride of eight miles, and will write to you while I rest a little before having a meeting with the women.

This is Monday and I think you would enjoy hearing how we spend our Sabbaths while out among our village Christians, and I will try to take you over the part of the field I visited yesterday.

After the quiet hour of the early morning I ate my little breakfast, which was provided by one of our Christian women, and consisted of a whole wheat cake and a dish of milk. I had my room among Mohammedans, and a number of women came in, and I had a talk with them. Then our little

company of Christians gathered in the home of our worker. We had service, and after partaking of the usual noonday meal, two of the workers and I started out to visit some of the villages near by. I had my horse and cart and the men walked. A drive of two miles brought us to the first stopping place, where I found a little company of four women and two girls. We were warmly welcomed and were soon seated on low bedsteads in the shade of one of the houses. I heard them recite what they had learned, and was delighted to find that they could recite the commandments, and answer all the questions on the New Testament as found in Mudge's question book. They recited a number of parables. Then we conducted services with them, and just as I arose to go I looked at my watch, and then they had all to see it, but promised not to touch it if I would just open it and let them see how I could see the time of day. After satisfying their child-like curiosity by showing it to them and holding it to their ears, we were off to the next place, admonishing all to let their light shine for Christ.

Two more miles brought us to the next stop, and here I was vexed to find one of women spinning. We had a little talk on Sabbath keeping, and then I examined them in what they had learned. One woman wanted to tell me the parable of the Prodigal Son and as she gave it some new touches I think I will pass them on to you.

"There was a rich man, and he had two sons, and the young one told his father one day that he did not want to stay at home any longer and asked that whatever he was to get might be given him and then he went off to a very far country and became a very bad man and used up all his wealth. And then he became hungry and kept pigs, and one day he ate the food that they ate, and it gave him a very bad pain in his stomach, and he had to go to bed, and while lying there he said to himself, 'What a big fool I am! There is everything in my father's house and here I am in trouble.' He got up and started and came near his village and then he sent word for his father to come and meet him, and the

father came and forgave him, and made a big dinner and had lots of music and the other brother did not like this very well."

In this village I saw some who were suffering for want of food, owing to the famine. I gave a talk on the parable of the rich man and Lazarus. Was glad to hear the whole company joining in singing the 51st Psalm. They can all understand what it is to be "white as snow," for the mountains are covered with snow and do look so white and beautiful these days.

Another drive of a mile brought us to the third village, and here we found but one woman; all the other Christians had gone elsewhere in search for food. A good company of heathen listened very quietly to the gospel message and some sick people were looked after. Then another short drive and we were in a new place surrounded by a great crowd of women, but my voice was almost gone and one of the men did the speaking.

Of course I was tired when I reached home a little before sun set, but I had enjoyed the day. After a nice dinner of rice and pulse I rested until time for evening service and closed the Sabbath's work by examining a number of women and girls who want baptism.

Two more weeks and I expect to close my village work for another season. I shall not be able to visit the villages around here, because I would not be able to get enough wheat straw to feed my horse, and then almost all our people have gone away in search of work.

Last year when we were here during this month, the whole country around was beautifully green and fresh, as there was abundance of wheat. This year I drove over miles of country where there was nothing for either man or beast. The trees in many places are like stumps, the tender branches having all been cut off and fed to the cattle, and the grass roots have been dug up for fodder. Sometimes my horse has had to eat the tender branches of the keker tree mixed with wheat straw; but I have been thankful that I have been able to reach the most of our Christians.

Many of our people are needing help and will need it for months. A short time ago we had a little rain, and the poor farmers bought seed by selling or pawning their jewelry or clothes and sowed the barley in the hope that enough of rain would come for it to mature. It is up beautifully, but unless more rain comes very soon it will all dry up, as the heat is coming on very early this year.

I am expecting to take a little trip down country before long to see the condition of the people in what are called the "famine districts," and I hope to be able to tell you about what I see. There are more people now on "government famine relief works," than any time during the famine of ninety-seven, and the end is not yet. God help us all to do what we can.

As far as I know at this writing all our missionaries are in their usual health. Dr. Johnson sails on the 10th of March for America. She expects to attend the missionary conference, spend some little time with friends, and be back in India by the beginning of October. We are all glad that she is going to have a little rest, for she has faithfully worked for ten years and has her hospital in excellent condition.

Miss McCullough, Mrs. Lytle and Grace, also our dear "Auntie Gordon," sail from Bombay April 1st for the homeland. We will lose much when these sisters go from us.

We trust you will send us a large reinforcement next fall, for by that time others will also be entitled to furlough.

I have felt much encouraged this season. Our Christians are more earnest, and there is more spirit of inquiry among other classes than I have ever seen.

May the dark times through which the country is passing be the means, in God's hands, of bringing India's millions to know and acknowledge Jesus Christ as the Saviour and the only Saviour of men.

EMMA DEAN ANDERSON.

SIALKOT, INDIA, }
April 17, 1900. }

DEAR FRIENDS:—Here I am in Rawal

Pindi sitting on the pleasant verandah while Miss White is busy packing to move into another house and Mrs. Anderson has taken Miss Morrison off to give a talk in her girls' school. She at first was going to take us both, and then she reconsidered the matter and said she would have my talk tomorrow morning.

Do you wonder why we are away from our work? Miss Morrison had a heavy cold that prevented her talking and singing; so she took the opportunity to come here for a visit and rest, and attend to some necessary business before hill-going time, and as for myself I have had no rest or change for six months and felt myself getting too tired. Thinking "prevention better than cure," I concluded to come where it is a little cooler for a time. Here in India we must get away from our homes for a rest. It is not as it is with you people in America. When you want a rest from work you can go "up street," or run into a neighbor's, or go to the park. We have no such diversions.

My work has been going on nicely. We have from five to ten in-patients all the time and from forty to fifty out-patients every day, which is sufficient to keep us busy. Were you all doctors I could fill my letter with "interesting cases," as we say when a specially serious patient comes before us. Miss Anderson brought us two sick famine children; one little one lived three hours and the other one lived eight days. She was too far gone to rally, but we did all we could.

At our called meeting of the mission a Famine Relief committee was appointed, and after Miss Anderson returned from her trip the committee met and they decided to send for two hundred orphans. How the promise "Before they call I will answer" was fulfilled! for in the very next mail Dr. Martin received over two hundred dollars to be used for famine relief. So Misses Anderson and Morrison will soon go down to bring up at least two hundred homeless ones. The mission people of Pindi have sent in a request for fifty boys. Is it not pitiful to think that it is difficult to get the little girls? Even if the parents are dead, some

one will say "She is my child." They can *sell* the little girls while no one will buy the boys. We know the Lord will provide, and so are taking these orphans to bring up in the love and fear of the Lord.

You people are just beginning to think of your annual meetings and presbyterials, while ours is a thing of the past. The Woman's Presbyterial met at Gurdaspur this spring. About sixty were assembled, and they said "it was the best meeting we ever had." The meetings were well conducted and the papers were short and to the point. That the work is progressing is shown by the increased interest and the big Thank-offering which amounted to rupees 325, lacking a few annas. While all the mission ladies contributed to the Thank-offering yet much of it came from the poor women who get very little money. Some whole families among our Christians get from \$2.50 to \$8 a month from the mission; so it is an easy matter for them to "give till they feel it." The women voted to use the Thank-offering for food for the famine orphans who are to be brought here and the money collections, from other sources, to help bring the little ones from a land of scarcity and want to us in a more favored district. If they should not get orphans to bring here, then the money is to be expended in "famine relief" at some place. Another indication of progress is that they decided that each of the three Presbyteries should have its own annual meeting, with delegates from each presbytery to form a Synodical meeting. We have a pretty silk banner that is given as a prize to the society that makes the most progress during the year in attendance, increase of members, increase of contributions, etc. This year two societies were thought worthy of the banner. It is to be with the Bhera society for six months, and six months with the Gujranwala society.

Our Presbyterials are just as much women's meetings as you have in America. Even Rev. D. R. Gordon had to bide his time and speak when the women gave him the opportunity, but when his turn came he gave them a most excellent address on the "Study of the Bible." Such meetings as

these show the progress the women of the country are making.

One of our Christian girls was married not long ago. One who was present told me about the way the ceremonies were conducted. They had the feast before the wedding and the women were served first. As a rule in this country men eat first.

The house was too small to accommodate all the guests, so the ceremony took place outside under some trees. The bride's dowery was taken out of the house before she went out. Everything the father had given—clothing, cooking utensils, etc., was taken out for inspection. Some beds were placed for the people to sit on and one covered over with a white cloth for the bride and groom. The bride was dressed in a white silk dress, which she exchanged for a *mull* a few hours after the ceremony. Remember silk is much cheaper out here than at home. After awhile all the bride's clothing was taken into the house and the groom packed the boxes.

Our mission work is advancing, but we have not the men or women to keep pace with the work. We need young ladies for the Hafizabad district, and we need more men to take up the work that is ready to be opened. The good people at home who cannot understand the country and conditions want to hear of progress and great gain; but it is like a general ordering his captains to advance and not furnishing the men. But we who are on the field are glad and willing to take up all the work we can do, hoping for new recruits and knowing the work is the Lord's.

M. A. PLATTER, M. D.

LYALLPUR, INDIA, }

In a visit made from our last camp this season we found an orphan girl whom we had seen a few times before but had lost sight of. She had always learned eagerly and asked wistfully about the school at Sialkot, but we knew little about her. This time she said she wanted to go there to school.

On Sabbath the Christians of her village

and others interested walked three miles or so to our camp for service. After it was over she asked for the singing of her favorite Psalm, "When my father and mother forsake me the Lord will take me up." We sang it and when the others got up to go she sat still on the tent floor saying she would not leave us; she would just stay with us and then go to school at Sialkot. We asked her if she had really been there at school and why she had left. She said that no money came for food and clothes, so she with others had to leave. When we asked how long ago this had been, we knew that we had found one of the thirteen, and wondered if she might not be sent back again. We asked if she were engaged, for we want to be careful not to send any girl engaged to a heathen to the boarding-school. No they said, she is not engaged. We didn't think to ask if she were married, so wrote to the superintendent of the boarding-school about her request to be sent back there. They made what inquiries they could to find out why she had been chosen as one to be sent out. The only reason they could find out was that then she was not quite healthy, but if she were well now and not married, as one of the girls said she had heard, there was no reason why she might not come back till there should be another cut.

We said, "The ideas these people have! This girl has come to her uncle's down here, so of course not knowing just where she is, they think she is married. However we'll inquire particularly." We did so and, to our astonishment and grief, learned from her uncle that an uncle on the other side of the house had married her to a heathen. She had been at her father-in-law's house once or twice and her husband had beaten her and in other ways mistreated her, so she had come to be maid of all work at this uncle's, and they did not know if her husband would come for her or not.

Poor child, my heart ached for her. She had in a way deceived us in saying she was not engaged, but I didn't feel half as badly about that as for the sad cause of the deception. The future of a Christian girl married to a heathen has little of hope in it. She is different now from the common set of girls, for it is now more than three years since she was in school and she hasn't for-

gotten everything yet. The school is doing a grand work for the girls who are there, but it is for girls of Christian families, and there is not room or funds for all such who wish to go. Girls in villages whose family are not Christians have begged to be sent, but unless they can learn in some little village school there is no provision for their education.

What this little girl's future may be we cannot say. We hope that we may be able to see her once a year. Married at such a tender age into a heathen home, will she have strength of character to remain firm in her religion? We pray that she may, but how many daughters of Christian parents have we found married to heathen, and thus lost to the church? "The best type of Christians would not marry their daughters to heathen," you say. True enough, but all our Christians are not of the best type, and many of these girls were engaged in their childhood before their parents became Christians. Marriage arrangements for their children must be made, if not with Christians, why then with heathen. In what way could an uncle shift the responsibility of caring for his orphan niece but by marrying her off as soon as possible?

This is what has become of one of the thirteen. Another is again in school in Sialkot. I noticed her specially when hearing the girls of her class give their Bible examination, though I did not know at the time who she was. She has done very well in other ways too since she came back, I hear. The two have very different prospects in life, but it is no fault of the less fortunate one. I don't know, perhaps others do, where the eleven others are. Will you sometimes pray for the scattered lambs of the flock that he who goes about as a roaring lion may not devour them?

N. J. SPENCER.

Mission Reports.

DEAR FRIENDS:—Perhaps no one laments more than the missionary that the annual mission reports do not fill the need there is for instructive, entertaining "news" from the field. It is a matter of deep regret, for the missionary knows so well that the meager reports that come in from the earnest laborers in the different stations tell almost nothing of the grand work that is being done by foreign and native soldiers of the Cross. The reports must of necessity be made very brief to accommodate themselves to the limited space granted by the funds of the publishing committee.

Dear friends, will you not keep this fact

in mind when next you hear your neighbor complain that mission reports are so dry and uninteresting she cannot be persuaded to read them? I've found them personally better reading than much that is published in our American dailies.

Please read between the lines in these mission reports, and see if you do not discover something of the great work that is being done for our dear Lord.

Your missionaries from Zafarwal, Gurdaspur and Pathankot have met in the old town of Dinanagar in Gurdaspur district for the purpose of editing the report for 1899. Mr. McClure came from Zafarwal traveling 40 miles across country to reach this camp. The Pathankot missionaries came down on the railway 15 miles and joined the Gurdaspur people in their camp.

This place reminds me very much of the White City in Detroit during the last C. E.

convention, with its many tents spread out under the great spreading mango trees. We have 8 or 10 days hard work before us. We have kept in mind the fact that mission reports are not very popular as reading matter, and we have, after careful deliberation, decided to have at least twelve pictures in the forthcoming report, all illustrating the mission work. We were enabled to do this, as one of the committee has a splendid camera and knows how to use it well.

Now I'm sure you will all want the report for 1899. Please help on the work of the Lord and cheer the heart of our Foreign secretary and your missionaries by ordering large numbers of these reports. You will order, please, from Dr. W. W. Barr, 1425 Christian St., Philadelphia. This work belongs to all of us and it demands haste.

MARY J. CAMPBELL.

Dinanagar, India.

FOREIGN NEWS BUDGET.

Egypt.

Miss Anna G. Thompson has been spending a few weeks at Asyut and we suspect her to have written the following:

It has been my privilege to be appointed to visit other work than my own, during the past five weeks, and it has been a pleasure to help in any way to unite the different parties in a congregation, where the building of a new church seemed to be the time when a family quarrel took on larger proportions and threatened to divide the church; the disaffected party worshipping in the old place, which in early days had been hallowed by meetings under the care of Dr. Hogg, and where he and his family lived many years, assisted in labor by our lamented Miss McKown. The upper story, or family residence, which in later years had been occupied by the first native pastor while he lived, has been entirely removed, and I regretted much that the door was closed the day I went past it; and thus I was unable to see the changes which have been made doing these later years.

In regard to the schism in the church it seems very unfortunate that a Canadian of the Holiness movement, who had been some weeks or months in Alexandria, should have taken advantage of the state of feeling here last summer, and caused the breach to widen by instilling or insinuating his views on Holiness, etc. In December three women from Canada, of the same views, were sent out, and in January, they opened an opposition school for girls, taking a house a very short distance from the flourishing girls school, which is called the Khayatt school, because the building is owned by that family in our church, and the expense is borne by them. One of the teachers of this Khayatt school was taken for the new one, through the influence of her disaffected, blind father, and a Syrian teacher, a former employee of our mission, in Alexandria, came and remained about two months. These

Canadians, or Holiness people, are attractive even when their sayings are translated, as they have to be at the meetings, but they have suffered some lately, as the principal man has been laid aside with asthma or influenza for nearly four weeks, and some of the others have not been as fluent, in their translations. May the Lord heal the divisions among his people.

The native people are still nominally under the care of our Presbytery, using our Psalm books in their meetings, and having one of our native ministers to conduct the communion exercises; but the sifting time is to come soon, as the committee of Presbytery recommended that no ministers be allowed to go to them except by permission of Presbytery.

There is so much to tell of work in Asyut that it would require much time to give any just idea of the educational and medical work with their far reaching influences and results. Oh! that many more could come to the help of the Lord in this place, which in some respects shows the influence of our Bible and educational teachings more than any place in Egypt.

India.

A recent letter from Miss Jennie Morrison of Sialkot says:

We have just come in from camp, and I have scarcely a week to work up my Mohammedan girls school before the inspectress comes. We hope that our girls will pass.

Miss McCullough is here somewhat worn out. It is hoped that the sea voyage on the way home will benefit her very much. She with Mrs. Lytle, Grace and Miss Elizabeth Gordon, will soon sail. We are wondering whether Miss Logan will be able to return this autumn; if so, we think her native friends in Gujranwala will be glad to see her.

Under date of March 19, Miss Edith Ful-

ton writes:

I am quite alone. Mrs. Scott and the children have gone to the hills. Dr. Johnson and Miss Moran are on their way to America, and Miss Ella Gordon has gone to Sialkot with her aunt, who will soon sail with Mrs. Lytle and Miss McCullough for home.

In speaking of the famine Miss Fulton says:

It is not so bad here, but we are overrun with an unnumberable army of beggars, which shows that there is little to eat in some other places. We wish there was some way to discern between the really needy and the professional beggars, those who do not beg because they are hungry, but because they can get money that way.

Of her own work Miss Fulton says:

I some times grow very discouraged and wonder whether I am faithful in presenting the Gospel. At the same time we have reason to believe that these Mohammedan women often feel more than they dare to express. Said one not long since; "It is so difficult for us Mohammedan women to become Christians; we would be turned out of our homes and out of the city." If we could always realize that it is the spirit speaking through us, as we talk to one of her lost condition without Christ, how much better it would be! We have now inquirers in Jhelum, a man and his wife who were at one time formally baptized, but they afterwards apostatized. They have come back to us bringing a

sister and her daughter with them. We feel a little suspicious of their motives. Still we are given an opportunity to teach and instruct them in the way of truth, and God can bless the effort.

Miss Luella Dickson, writing from Rawal Pindi, says:

We were all made glad the other day by the discovery of eighteen adults, men and women, who were wanting baptism. They live in a village not far from Rawal Pindi. It appears that more than twenty years ago, Dr. Thackwell used to go out to preach to them, but after he left no one ever went out to that particular village. There were no Christians there then, but two or three were secretly inclined to belief in Christ. At first they all kept quiet, but after a while they began to talk to each other, and to grow stronger in their belief, and though the missionary went away they did not go back to their old religion. For twenty years they have been cherishing thoughts of Christ and talking about him. They were discovered by one of our native ministers who has recently been placed in that part of this station, and now they ask for baptism. At present I am directing my effort to some of the low caste Christians of Pindi. Quite a number of that class, sweepers, have moved here from other districts, and they are not very good at reporting themselves, or of their own accord coming to church, so we are looking them up, that if possible they may not forget what has heretofore been learned of the truth and right living.

YOUNG PEOPLE'S DEPARTMENT.

The Missionaries From The Mormons.

While the most of you who read this do not live in states where there are strong Mormon communities, I am sure that many of you, when you have gone to answer a ring or knock at the door, have found standing there one or two quite well dressed ministerial looking men, with a supply of tracts. In answer to your look of inquiry you have heard the information, given as if it had been learned by heart, "I am a minister of the gospel of the church of Jesus Christ of the Latter Day Saints." You have also heard either a request to be allowed to enter and tell you of their faith, or else to be allowed to leave their tracts with you. Perhaps you were given a neat card professing to give you a summary of their beliefs. If you read the statement you were doubtless surprised to see how very like your own beliefs they were. And indeed if you were to go to one of their ordinary services in Salt Lake City

you would at first think that there was little there to which you could object.

But do not be too fast and conclude that they are not very far from right in spite of all that has been said against them. The words that tell what they believe mean one thing to you, and something very different to them. They believe in God the Father, but that Father God is Adam, the only God with whom we have to do, though there are many other gods also. This Adam god is growing greater every year, because every year he has more children to rule over. Jesus Christ is the Son of God, just as any man is the son of his father. Like his father he was a polygamist, and the wedding at Cana was one of his own weddings, and the Marys associated with him were his wives. The Holy Spirit is something like electricity that one person can communicate to another by the laying on of hands. Any man can become a god if he has not fewer than three wives, and the more wives and children the greater god he can become.

Some of the Mormons have a most promising outlook for the next world even if they are shut out of Congress. A woman who

dies unmarried will not be waked up at the resurrection. The missionaries who go to your doors do not tell you these things. They would even deny some of them, for they say that doctrines that are like milk must be given to prospective converts first and the strong meat must be kept back until they reach Utah. And some of them find out there that these doctrines are far stronger than they supposed them to be.

Perhaps you have thought how earnest the Mormon missionaries must be to go from home as they do to preach their religion. But they go because they are sent by the church, and the church does not send them out because they are so good, but perhaps for the very opposite reason. A young man is becoming too wild, and his parents ask to have him sent on a mission to reform him. Another is becoming too liberal in his views and they send him on a mission. One of the much married bishops wanted to marry a young woman who was in love with a young unmarried man. The young man was sent on a mission to get him out of the way. I know a young woman, a Gentile, who was brought up in a Mormon community. The son of a church dignitary there took her out buggy riding a few times, even after he had been warned by the church to keep away from her. She was mischievous enough to enjoy the indignation she had aroused, but he was promptly sent on a mission to get him away from her pernicious influence. You see they neither have nor need the Student Volunteer Movement in Utah. The men selected receive "a box letter" that tells them to go and names the field, and go they must or be placed under the ban.

Before these missionaries start out to give light to the Gentiles there is often a farewell service held at which some funds are raised for them. This frequently takes the form of a dance that is duly opened with prayer. At such a dance there must be refreshments. Not long ago I read of a church dance where a keg of whiskey was placed on each side of the door, and all were treated as they entered. In that way they try the spirits, and if they try them long enough they get well filled.

These missionaries make their converts away from home. They make scarcely one where their church is strong. They lose hundreds by apostasy instead.

MRS. E. E. FIFE.

Mrs. Fife will be remembered by those who attended the convention of the Women's General Missionary Society held at Indianola, Iowa, May, 1897.

At that time Mr. and Mrs. Fife were un-

der appointment of the Board of Foreign Missions to return to their chosen work in India where they had faithfully labored for four years, when Mr. Fife's health failed, and they returned to this country. After a season of rest and medical treatment, he recovered, and desiring to return to India was appointed to sail with the outgoing party in October, 1897. Before that time arrived, however, symptoms of his former trouble appeared, and at the advice of physicians the Board of Foreign Missions reluctantly released him from the appointment.

At present he is pastor of the First Presbyterian church at Boise, Idaho. There are 30,000 Mormons in that state. In a personal letter Mrs. Fife writes, "It was so hard to decide what to write about, for there are so many things that ought to be told about the Mormons, but could not be without too long an article. Perhaps I should have added something about the noble work our Christian missionaries are doing in Utah, but I believe more is already known about that than about what the Mormons are doing outside of Utah, and about some of the disgusting things they believe."

A Chinese Evening.

The committee prepares the invitations cut from their card board in the shape of little Chinese men. On one side they outline with a few strokes the dress and features, and on the other side of the card write an invitation for a certain evening at a certain place to learn about this little man's country. Enclose in directed envelope and send with request that the envelope be returned with a free will offering for the Junior society.

A lady in Chinese costume meets the guest at the door; another, also in costume, stands near with a Chinese tray to receive the envelopes. In the dressing room and scattered here and there are other ladies in costume.

The house is lighted with Chinese lanterns; the walls decorated with paper parasols, fans, Chinese dolls, flags, etc. All friends are levied upon to make the house appear as foreign as possible.

After the costumes and decorations have been sufficiently admired follow with a short program. One may tell the story of "The Chinese Slave Girl"; book review, "Chinese Characteristics," reading, "Who will Open the Door for Ling Tec"; in *Women's Missionary Magazine* of April, 1897, *Young People's Department*; or "Who Saved Azela," same of June, 1900. Intersperse with music. For refreshments tea and wafers, served from china dishes and trays by girls in

costumes.

The work is not so much as it appears. All can assist thus, increasing the interest. Junior boys as well as the girls can cut out the invitations and address the envelopes, make flags, etc. Other members can pre-

pare the costumes. Parasols and fans can often be borrowed from a bargain store. Some societies may arrange with a Chinaman to learn to imitate the language and songs, and learn some Chinese games.

FROM Month Month.

Board of Directors.

Meetings were held April 17 and May 2; first Wednesday of May, instead of Tuesday, so that delegates to Ecumenical Conference could return in time for the meeting. The usual devotional exercises were observed.

The Foreign Secretary has received request from Egypt and India for four missionaries to each field, one to be a hospital nurse to Egypt. An application was received from a young woman desiring appointment to a foreign field this year.

Home secretary received the following report from Messiah mission, Chicago, for March: 120 missionary calls, 8 public meetings, attendance, 126. Monthly reports received from Miss Barnes, Miss Beaton and Miss Carothers. Miss Minnie Speer is obliged to resign her position as Home missionary on account of sickness of her sister. Miss Morrow was re-appointed for one year at Dunlap under care of Seattle congregation. An appointment was made for the support of a missionary for one year at Detroit under care of Dr. W. H. Vincent's congregation.

Grant was given to build a two-story house, four rooms and hall, at Prairie, Ala., for Teacher's home. An order was given to repair school building at Camden, Tenn.

Treasurer reported total receipts for year ending April, 15, 1900, \$82,498.36; disbursed, \$69,197.87.

Miss Young reported through the Thank-offering secretary, the thank-offering from Zafarwal was \$85, and stated that they are giving out thank-offering boxes to native women where they think they will be used.

Monthly reports also were given by Ch. Ex. and Parsonage, and Junior and Literature secretaries.

Annual reports were submitted by the secretaries of their respective departments.

Action was taken not to print reports for convention; they will be printed in full in July issue of the Women's Missionary Magazine. M. JENNIE STEVENSON, Sec'y.

MRS. SARAH J. REID.

The Women's Missionary Society, of Richmond, Ind., offer this tribute of love to the memory of Mrs. Sarah J. Reid, who passed away May 4, 1900.

Her death came as a happy release after fifteen months of intense suffering. She was a charter member and a generous supporter of this church and a faithful sincere Christian woman. We shall miss her in all our church work.

As our older members leave us, let us with willing hearts and hands assume the work which afforded them such great pleasure.

MRS. NAOMI MAGAW,
MRS. JENNIE NILES,
MRS. IDA B. MYRICK.

} COM-

Miss Mary Fisher.

The Women's Missionary Society of Biggsville Ill., has been called upon to give up another of its members. Miss Mary Fisher has been called to her home above. While we mourn her loss, we feel that it is her gain. In her death the church has lost a loyal, consecrated member.

We trust this admonition may make each one of us more diligent in every good work and that we may be as well prepared as she was, for the summons to "come up higher."

MRS. J. A. RENWICK, }
MRS. H. L. GARRITY. } COM.

Mrs. Phebe Ketcham.

The W. M. S. of the United Presbyterian congregation of West Beaver Ohio, would place on record a tribute of affection to the memory of Mrs. Phebe Ketcham, who, after months of intense suffering, trustingly and patiently borne, was called into rest February 10, 1900.

Although quiet in disposition and unassuming in manner, she was ever ready for her share of any labor and faithful in its performance, for she was deeply interested in the work of the Master.

Her's is the first death in the society since it was organized and, while we mourn, we believe that for her to depart is to be with Christ.

To her family we extend our sincere sympathy.

MRS. M. B. PATTERSON,
MRS. MARGARET MCCORMICK, }
MRS. ANNA TODD. } COM.

Mrs. Phoebe Hawley—Mrs. Ella Wright.

A tribute of affection from the W. M. S. of the United Presbyterian church of College Corner, O., to the memory of Mrs. Phoebe Hawley and Mrs. Ella Wright, who died Jan. 4th and Jan. 19th.

Both were sufferers for years, and the patience and cheerfulness with which they bore their affliction are worthy of imitation. As far as health per-

mitted, they were ever faithful, interested members.

Inasmuch as God in His infinite wisdom has taken two of our members we humbly bow in submission and say "Thy will be done."

To the sorrowing ones we extend our sincere sympathy and commend them to the divine love and sympathy of Him who said, "Blessed are the dead who die in the Lord."

MRS. J. C. WARNOCK, }
MRS. J. O. WILSON; } COM.
MRS. JAS. NEWTON. }

Mrs. Jane Richie.

A tribute of love to the memory of Mrs. Jane Richie from the United Presbyterian church of Caledonia, N. Y.

Again death has entered our circle and removed one of our most active and loyal members. She was seldom absent from our meetings, and took a deep interest in all that was undertaken. The summons came suddenly, but found her lamp trimmed and burning, she being ever ready to acknowledge her Saviour and bear testimony to His love.

COM.

Mrs. Isabel McNaughton.

The Women's Missionary Society of the United Presbyterian church of Caledonia, N. Y., wish to offer the following tribute of respect to the memory of Mrs. Isabel McNaughton, who fell asleep Dec. 1899.

Again it has pleased the Heavenly Father to decrease our membership by taking from our midst one of the charter members our society.

Mrs. McNaughton was a woman of no ordinary character, and although unable by reason of affliction for years to attend our meetings she never lost sympathy or interest, but was ever ready with generous liberality to help on the work of her Lord and Master. In the going home of our friend the church she so loved has lost a staunch supporter, the pastor a wise counselor, and the congregation a noble example.

We would extend our sympathy to the sister and niece who so tenderly cared for her in her declining days.

COM.

Mrs. Lucretia F. Bryant—Mrs. Eliza Fulkerson.

The W. M. S. of the Second U. P. church, New Castle, Pa., would pay a tribute to the memory of Mrs. Lucretia F. Bryant, who died December 28, 1898, aged 73 years and Mrs. Eliza Fulkerson, who died Sept. 29, 1899, aged 85.

They were two of our charter members, who after long months of sickness were called home. Of them we can truly say, they were tried by suffering and fitted through pain to enter into a blessed rest. We write their names no more on earth but we rejoice in the assurance that they are written in the Lamb's book of life.

MRS. R. J. BLEVINS }
MISS A. E. BALPH. } COM.

Miss Margaret Magill.

The Women's Missionary Society of the West United Presbyterian church, Philadelphia, offers this tribute of love to the memory of Miss Margaret Magill, who fell asleep in Jesus during the night of April 25th, 1900.

For over two years we have enjoyed the fellowship and counsel of this earnest, faithful follower of the Master, "whom she loved and whom she served."

Not only in the Missionary Society will we feel the loss of Miss Magill, but in every department of our church work—as a teacher in the Sabbath-school, as a Christian Endeavorer, as a friend in

our homes. In every place her happy face, her cheering words, her willing, joyous service, all testified that for her "to live was Christ." She who lived in daily readiness for her Lord's coming had nothing to fear when the call came suddenly, "Come up higher."

We extend our sympathy to the bereaved family and commend them to the care of the loving Father, whose grace is sufficient for every time of need and who hath said, "I will not leave you comfortless." "What I do thou knowest not now but thou shalt know hereafter."

MRS. MILTON, }
MISS B. GLASSEY. } COM.

MRS. MARGARET MCINTYRE.

The Ladies' Missionary Society of the United Presbyterian church, of Indianola, Ia., would offer the following tribute to the memory of Mrs. McIntyre, who entered into rest from earthly cares on March 21st, 1900.

As a shock of corn fully ripe the waiting spirit of the saint, full of years, is gathered by the reaper into the Master's garner; for it doth not yet appear what we shall be but we know that when He shall appear we shall be like Him, for we shall see Him as He is.

Our departed sister was an earnest and devoted Christian worker, a lover of the House of God, upon whose ordinances she regularly attended so long as health permitted.

Resolved, That we offer our love and sympathy to the husband and sons, brothers and sisters, and commend them to the loving Saviour whom she served and with whom she now abides.

COM.

MRS. MILTON KIRKPATRICK.

A tribute of love from the L. M. S. of Cherry Fork, O., to the memory of Mrs. Milton Kirkpatrick whose death came so unexpectedly, April 27, 1900.

In her death we have lost a humble quiet worker who was always willing to do what she could.

She had been in delicate health for many years and, although not permitted to meet with us, she was interested in the doings of the society.

Again we are admonished, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh." "She being dead yet speaketh."

MRS. H. D. KIRKPATRICK, }
MRS. J. M. PATTON, } COM.
MRS. A. P. THOMPSON. }

MRS. MARY MCKINNIE.

A tribute of love from the Women's Missionary Society of the United Presbyterian church, Colorado Springs, Col., to the memory of Mrs. Mary J. McKinnie, who was called from this life January 15th., 1900.

By the death of Mrs. McKinnie we have sustained the loss of a most estimable member. Mrs. McKinnie was endowed with rare gifts of heart and mind. She was unassuming, generous, hospitable, performing all her duties in the home with such dignity and honor as to render her a model wife and mother. She exerted a sweet influence on all around her. She lived a life of faith and practical godliness.

To her husband and children we cannot do better than entreat them to wait patiently on the God she trusted, and He will fulfill his promise to them. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them." "Precious in the sight of the Lord is the death of His saints."

COMMITTEE.

Steubenville Presbytery.

The fifteenth annual convention of the L. M. S. of Steubenville Presbytery met at New Lebanon, September 25, 1899, Mrs. Rev. D. E. McKnight, of Mechanicstown, presiding.

Notwithstanding the dark clouds and the dampness of the day, twenty-seven delegates, representing eighteen societies, were present to receive the kind hospitality of the good people of Lebanon.

OPENING SESSION 7:30 P. M.

Devotional exercises conducted by Mrs. Smith, of 1st church of East Liverpool. Address of welcome, by Mrs. M. B. Patterson; response by Mrs. Dr. Lindsay, of Salineville. Rev. S. G. Hart and wife were then introduced. Mrs. Hart talked concerning the women of Asyut, Egypt, their customs, etc. Rev. S. G. Hart gave the opportunity to any present to ask questions. He also gave an idea of their school work in Asyut. Assignments of delegates were made. After singing convention was dismissed by Rev. H. W. McMichael.

WEDNESDAY, 9:30 A. M.

Devotional exercises conducted by Mrs. Aber, of Toronto. After singing a Bible reading was conducted by Mrs. L. L. Grey, of Knoxville. After roll-call reports of societies were given. Paper by Miss Sadie McLaughlin, of Carrollton; subject, "Blessings Resulting from Personal Sacrifice made for Christ." Mrs. H. C. Campbell gave a talk; subject, "The Woman's Board." After singing No. 10, B. S., convention adjourned for dinner.

1:30 P. M.

Devotional exercises conducted by Miss Ella West, 1st East Liverpool. We then listened to Mrs. H. C. Campbell, of Allegheny; subject, "Why Should I Study Missions"; "Why Should I Give to Missions," by Mrs. Ella K. Allison, of Steubenville, and "Why Should I Pray for Missions," by Mrs. H. W. McMichael, of Scroggsfield. Report of the W. G. M. S. in New Castle was given by Mrs. Mary Chambers, of 2nd church East Liverpool.

Treasurer's report read and accepted. Officers for the coming year: Pres., Mrs. Ella C. McKnight, Mechanicstown; Vice Pres., Mrs. Rachel Smith, East Liverpool; Rec. Sec., T. Ella Rose, Calcutta; Cor. Sec., Mrs. Agnus Scott, Mechanicstown; Treas., Sadie McLaughlin, Carrollton; Magazine agent, Mrs. Aber, of Toronto; Women's Association, Mrs. Patterson, West Beaver; Delegate to W. G. M. S., Mrs. D. H. Harper, of Wells-ville; Alternate, Mrs. H. W. McMichael, of Scroggsfield. A paper concerning Freedmen's work in Chase City was read by the President. Convention adjourned.

7:30 P. M.

Devotional exercises conducted by Mrs. T. H. Andrews, of Wells-ville. After a short talk by Rev. S. G. Hart, Mrs. H. C. Campbell gave a history of the work in the Women's Board. Resolutions read and adopted. Convention adjourned to meet at Calcutta in 1900. Sec'y.

Chicago.

The annual meeting of the Women's Missionary Society of the Chicago Presbytery convened at Aurora, Ill., September 28th, '99. Mrs. Duff, of

the 2d Church, Chicago, presided. The devotional exercises were conducted by Miss Beebe, of Aurora. The society then engaged in the singing of Bible Songs, followed by the reading of the Scriptures and a season of prayer. Upon the roll call of the delegates it was found that all the churches in the Presbytery were represented except the 6th Chicago and Zion. Total number of the delegates present, 42. The society then had the pleasure of listening to the report of the W. G. M. S. held at New Castle, Pa. furnished by Mrs. Cosby who gave a very exhaustive and complete report of the proceedings of that meeting, which was duly appreciated by the society.

The next theme which came up for discussion before the society was "The Work the Women's Missionary Society Should Do in Their Own Community." The discussion was opened by Mrs. Brown, of the 7th Church, Chicago, followed by others, and closed with a talk by Rev. Mr. Cosby.

This was followed by "Impressions of the W. G. S." by Miss Cleland, of the 2d Church, Chicago. The subject was ably discussed and greatly appreciated by all present. The treasurer's report showed that during the fiscal year ending September 28th, '99, the total receipts from all of the societies of the Presbytery aggregated \$732.24; the 1st Chicago leading, contributing \$181. The total disbursements were \$771.19, leaving a balance of \$21.05 in the hands of the treasurer. The Magazine's agent reported total number of subscriptions 173, a net gain of 23 over last year, 1st Chicago leading with a subscription of 54. The annual Thank-offering report from the various societies showed that \$367.69 had been received, \$105 of which was contributed by the 1st Chicago.

The following officers were elected for the ensuing year: President, Mrs. Millin, 4th Chicago; Vice President, Mrs. Gault, 7th Chicago; Secretary, Mrs. Thompson, 1st Chicago; Treasurer, Mrs. Somers, 3d Chicago; delegate to the next meeting of the W. G. M. S. at Pawnee City, Mrs. Thompson, 1st Chicago, with Mrs. Kyle, of Wheatland, as alternate. The committee on place of meeting for next year decided on Hanover.

The evening session was called to order by the president at 7:30 p. m. and the devotional exercises were conducted by Mrs. McCaull, of the Wilton congregation. After a brief song service and a solo by Mrs. Cosby, the society had the pleasure of listening to the address of the evening delivered by Mrs. Dr. Robinson, daughter of Dr. Harvey, of Egypt. Her subject was, "Foreign Mission Fields and Our Obligations." Mrs. Robinson dwelt for some time upon Egypt, its people, their manners and customs, and concluded her address by comparing the Christian home with the non-Christian home. Her address sparkled with wit and apt illustrations and forcibly impressed upon the minds of her hearers the import of that great command of our Master, "Go ye therefore and disciple all nations." The Aurora church spared no pains to make this meeting a memorable event in its history; and the courteous treatment of the delegates and visitors will long be remembered by all.

MRS. A. E. MARTIN, Sec.

Springs; Junior Sec., Mrs. Reese, Tarkio, Mo.; Literature Sec., Miss Rhoda Knox, Clarinda; Thank-offering Sec., Mrs. J. Hendersop, College Springs.

Convention adjourned to meet in Greenfield, Ia., for the next meeting.

MRS. HARRY N. CARMICHAEL, Rec. Sec.

Omaha.

The Women's Missionary Society of Omaha Presbytery held a very enjoyable meeting at Murray, Neb., on Oct. 10 and 11, 1899.

The opening session was held Tuesday evening, devotional exercises being led by Mrs. Esther M. Westerfield, of South Omaha. A very cordial address of welcome was given by Mrs. Rankin, of Murray, and happily responded to by our president, Mrs. F. B. Foster, of First church, Omaha, who then introduced the speaker of the evening, Rev. R. E. McClure, of Blairville, Pa. His eloquent and spiritual address on "Anchors" was listened to very attentively and heartily appreciated.

Wednesday morning the devotional exercises were conducted by Mrs. Tapster, of North Bend. Nine societies were represented in the convention and most of these sent very encouraging reports. The special feature of the morning meeting was the report of Mrs. Vance, our delegate to the W. G. M. S. Her report was especially full and interesting and brought us in touch with the enthusiasm of that meeting.

The afternoon session was opened with devotional exercises led by Mrs. Dean, of Park Avenue. Four very instructive papers made the session one of great interest: "The Importance of Christian Schools in the Foreign Fields," by Mrs. Tapster, North Bend; "Missionary Outlook in India," by Mrs. Crosbie, Majors; "Missionary Outlook in Egypt," by Mrs. Hogue, Dunbar; "Motives for Work," by Mrs. Allen, Murray. A lively discussion followed, during which, by request, Mrs. H. McCague, one of our first missionaries to Egypt, gave an account of the early days of that mission.

Officers for the coming year were elected as follows:

Pres., Mrs. F. W. Crosbie, Majors; 1st Vice Pres., Mrs. H. W. Crooks, Majors; 2d Vice Pres., Mrs. J. W. Edmunds, Murray; Rec. Sec., Miss Belle McCulloch, Omaha; Cor. Sec., Mrs. Carrie M. Dean, Omaha; Treas., Mrs. Wm. Robertson, 3031 Burdette St., Omaha; Lit. Sec., Mrs. Peter Swan, North Bend; Jun. Sec., Mrs. Harlow Johnson, Ewing; Thank-offering Sec., Mrs. N. B. Cheek, South Omaha. The election of delegates to W. G. M. S. was left to the Executive Committee.

The closing session was opened with devotional exercises conducted by Miss Bigger, of Ewing. Mrs. W. F. Johnson, of First Church, Omaha gave an address on "The Model Missionary," illustrating the subject very aptly by the life and labors of John G. Paton. Mrs. H. M. McCague, of Central Omaha, gave a most helpful paper on the "Responsibility of Not Doing," and Miss Ada Boyer, of Park Ave., a paper on "A Century of Missions," which was full of information. All the papers of the convention showed careful preparation and should help us to better Christian living and greater interest in mission work.

Resolutions were passed thanking Rev. R. E. McClure for his interesting and helpful address and the people of Murray for their kindness and hospitality.

The meeting closed with an impressive consecration service led by Mrs. Foster. Society adjourned to meet at Dunbar in Oct., 1900.

MRS. H. A. WESTERFIELD, Sec Pro Tem,
Keokuk.

The L. M. S. of Keokuk Presbytery met in annual session in the First Church, Washington, Ia., March 27-28, 1900. More than fifty delegates were enrolled and responded to roll call with Scripture texts, "Who are the blessed."

Some of the interesting features of the convention were a conference: "Century of Missions and Its Reflex Influence," opened by Mrs. Alter, of Brighton; a conference: "Thy Kingdom Come. How? Where? When?," conducted by Mrs. Williamson, of Keokuk; and our annual letter from Miss Cynthia E. Wilson, of India.

Much interest was manifest in the conference, "Our Messiah Mission," as our duties to the house of Israel were presented in a paper by Mrs. W. H. Davis, of Harrison, followed by remarks by the ministers present.

Rev. J. P. White M. D. gave an interesting and touching address on Egypt, and our work there.

Junior missionary work was given an appropriate place on the programme and the topic, "Simplifying the Bible for Children," was opened by Mrs. Logue, of Washington. "How get the Juniors to bring their Bibles," was opened by Mrs. Kilgore, of West Chester. Mrs. Logan was asked to "Point out the most interesting parts of the Bible for children," and Mrs. Ferguson, of Crawfordville, presented, "The Importance of Home Instruction." The conference, "Are you satisfied with the attendance and work of your society during the past year," brought out many thoughts on the local work of our presbytery. The Question Box, a conference, "The Church's Lack of being able to Reach the Boys," and the Thank-offering Service completed the program. Thank-offering amounted to \$586.76.

The delegates chosen to W. G. M. S. were, Mrs. John Paisley, of Burlington; Miss Elizabeth McMillan, of Birmingham; Mrs. Jeanette C. Alter, of Brighton.

The officers elected were: Pres., Mrs. Shannon, of Winfield; Vice Pres., Mrs. Alter, of Brighton; Rec. Sec., Ella Montgomery, of Washington; Treas., Mrs. Welch, of Ainsworth; Cor. Sec., Mrs. Thompson, of Crawfordville; Jun. Sec., Eva Beard, of Ainsworth; Thank-offering and Lit. Sec., Miss Lindsey, of Birmingham.

The next meeting will be held in Keota.

An offering of \$17.58 was taken for missions.

The convention adopted a resolution extending sympathy to Mrs. Rose Monteith in her late bereavement.

E. M., Rec. Sec.

Des Moines.

The Des Moines Presbyterial Missionary Society met in Oskaloosa, Ia., March 27-28. Roll call showed the presence of 26 delegates and officers, representing 14 societies of the Presbytery. An interesting and instructive feature of the first session was a map study of our foreign mission fields, conducted by Mrs. John Ferguson, of Newton. This would be an excellent exercise for the monthly programs of our congregational societies. The key-note of the address of the President, Miss Mary Miller, was the need of willingness to sacrifice in order to do missionary work.

The Junior hour was ably presided over by the Junior secretary, Mrs. I. M. Knipe. It was decided to procure a Junior banner to be awarded to the society having the best report with reference to attendance and Scripture verses memorized. An interesting letter was read from Miss Cynthia E. Wilson, whom the Presbyterial helps to support in India. The paper by Mrs. McKee, of 2d Des Moines, on the subject "Women of Non Christian lands," made all feel grateful that their lot was cast in a Christian land where women are honored and respected. Our duty to the Jews was ably discussed by Mrs. Applegate, of Indianola. "Indifference in Missionary Work" was the subject upon which Mrs. R. H. Burnside spoke. Lack of appreciation of the value of a soul and the redemption price was shown to be a great cause of indifference.

A helpful conference was led by Miss Sadie Rhodes on the "Spiritual Work of the Local Membership"; 1st, in the meeting; 2d, in the congregation; 3d in the home. The leaders in the discussion were Miss Agnes Leslie, Mrs. Henry Wallace and Mrs. Geo. Livingston. Their papers were requested for publication in the Magazine.

At the closing session the convention had the pleasure of listening to Mrs. Jennie Logie Campbell, of Monmouth, on "The Progress and Encouragement of Mission Work." The address was inspiring, and we wish that it might be heard by all the women of our church. Mrs. Wm. Burnside will represent this Presbyterial at the General Meeting at Pawnee City, Neb.

The officers chosen for the ensuing year were Mrs. R. H. Burnside, Pres.; Mrs. W. R. Cochran, 1st V. P.; Mrs. W. W. Wright, 2d V. P. Mrs. A. C. Douglass was elected to fill the unexpired term of Mrs. R. B. A. McBride as Rec. Sec. and Miss Ollie Morrison that of Mrs. J. H. Gibson as Lit. Sec.

The convention through the Committee on Resolutions expressed its appreciation of the faithful work of Mrs. McBride as secretary and of the kind hospitality of the Oskaloosa friends. Ewart was chosen as the place of the next annual meeting.

MRS. A. C. DOUGLASS, Rec. Sec.

Treasurer's Report.

Receipts for the month of May 1899.

Foreign.—Kiskiminetas, 4; Seattle, 5; Muskingum, 51.45, and for debt, 10; Mumford, 12.50; Lake, 4; Pawnee, 10; Xenia, 8; Philadelphia 20.

Foreign Special.—Muskingum, scholarship Sialkot, 6 25; Collection at New Castle Convention, for India, 93.45.

Foreign Salaries.—Miss Thompson, Muskingum, 59.10; Miss Mary R. Martin, Mansfield, 13.25; Miss Fannie C. Martin, O. Y. P. C. U., of Conemaugh Pres., 30.

Home and Salaries.—Kiskiminetas, 10; Seattle, 5; Muskingum, 39.55, and for debt, 6; Lake, 10; Mansfield, 5; Xenia, 8.

Warm Springs Indians.—Muskingum, 28.

Freedmen's Salaries.—Seattle, 5; Muskingum, 35 86; Mrs. Thomas Cook, Bellefontaine, 10; Mrs. E. Findley, New Castle, Pa., 1.

Church Extension and Parsonage.—Portland, Ore., Grand Ave., 2nd payment on 6th note, 53; Seattle, 5; Detroit, on loan, 33 25; Springfield, Mo., 2nd payment 1st note, 42; Mt. Washington, on loan, 77 75; Muskingum, 5, and to Seattle, 5; Oakland, Cal., on loan, 69.40; Denver, Colo., 3rd payment 4th note, 66.60; 5th Chicago, payment of 4th note 88.80; Columbus, Ohio, Neill Ave., on loan, 89.10; Findlay, Ohio, on rent 52.

Junior Parsonage.—Elvira Junior Missionary Society, 3; Lake, 1; 2nd New Wilmington, Junior Young People, 4.60.

Ministerial Relief.—Muskingum, 7.

Orphan's Home.—Muskingum, 5; Lake, Little Light Bearers, 6.

Memorial Hospital Allegheny.—Muskingum, 5.

College and Seminary.—Muskingum, 3.

Education.—Muskingum, 1.

Contingent Fund.—Interest from investments, 57.50; Collection at New Castle, W. G. M. Soc., 40 78.

Investments Reduced.—250.

Receipts for the month of June, 1899.

Foreign.—Pawnee, Jewell Missionary Society, 5; Martin, Mich., 6; Frankfort, 10; Le Claire, 1; Mothers tithe money, Augusta, Okla., 2.93; Wheeling, 25; Aspinwal, 10.66; Illinois Southern, 5; Monmouth, 11.30.

Foreign Specials.—1st Allegheny W. F. M. S., for P. M. I., Asyut, 75; Glade Run, W. M. S., support of little girl in India, 20; 4th Allegheny W. M. and Benev. Soc., salary Miss Mookerjee, 83; A friend, for Asyut Building Fund, 10; Barnet Center Y. P. S. C. E., Bible readers India, 17; 1st and 2nd New Castle, pr Miss M. J. Campbell for India, 25; A Friend of Missions, Detroit, for Cairo Mission work, 65, and for Hospital in Asyut, 65.

Foreign Salaries.—Miss Mary R. Martin, Mansfield, 5; Miss Leonora McDowell, Argyle, 275; Miss E. M. Gordon, LeClaire, 5; Miss Smith, Princeton L. M. S., 11; Miss Spencer, Princeton L. M. S., 12; Miss Fulton, Illinois Southern, 67; Miss Campbell, Monmouth, 50; Miss Cora B. Dickey, 6th Pittsburg, 110.

Hospital Tanta Egypt.—Miss Margaret McDill, 10.

Endowment of Bed Tanta Hospital.—1st Allegheny, Junior Missionary Society, 50.

Home and Salaries.—Pawnee, Jewell Missionary Society, 5; Allegheny, 26; Frankfort, 27; Wheeling, 18; Illinois Southern, 5; Monmouth, 25.82.

Freedmen's.—Pawnee, Jewell Missionary Society, 5; Athens Sewing Department, 20; LeClaire, 4; Aspinwal, 10; Traveling expenses returned 8; Monmouth, 9.75.

Church Extension and Parsonage.—Newton, Kan., 2nd and part of 3rd payments on 2nd note, 40.75; Alameda, Cal. on 4th note, 42.15; Columbus, O., 3rd payment 6th note, 89.10; Goldfield, Iowa, 2nd payment 3rd note, 33.30; 1st Allegheny W. H. M. S. for 10th church Allegheny, 25.

Ministerial Relief.—To X 10.

Orphans' Home.—1st Allegheny Y. L. A. S. for carpet, 30; New York, Junior Mission Band, 4.

Contingent Fund.—Interest from investments, 126.45; Interest from Bank, 105; Traveling expenses returned, 14.

Investments Reduced.—550.

Receipts for month of August, 1899.

Foreign.—Mercer, 10; Lake, 17; Chartiers, 43.15; Kiskiminetas, 10; Steubenville, 57; Xenia, 27.

Foreign Salaries.—Miss Spencer, Mercer, 29; Miss F. C. Martin, Conemaugh O. Y. P. C. U., 44; Miss Campbell, Monmouth, 25; Dr. Caroline Lawrence by Miss Olivia E. P. Stokes, New York, 550; Miss McCahon, Chartiers, 163; Miss Mary A. Lawrence, Colorado, 60; Miss M. R. Martin, Steubenville, 110; Miss S. E. Dickey, Xenia, 242.75.

Jhelum Hospital Endowment.—Miss Gordon and Miss C. E. Wilson, 28; Interest, 199.05.

Home and Salaries.—Mercer, for Messiah Mission, Chicago, 7; Kiskiminetas, 10; Steubenville, 64; Los Angeles, 6.

Warm Springs Indians.—Lake, 7; Colorado, 8; Xenia, 15.

Freedmen's and Salaries.—Mercer, 10; Lake, 7; Chartiers, 15; Kiskiminetas, 10; Steubenville, 19.50; Xenia, 27.

Church Extension and Parsonage.—Findlay, Ohio, W. M. S., on principal of loan, 55; Springfield, Mo., 3rd payment on 1st note, 42; Chartiers, 10; Goldfield, Ia., 3rd payment 3rd note, 33.30; Steubenville, 5; Spokane, 2nd payment 6th note, 82.4; Xenia, 6; Pretty Prairie, Kan., on 1st note, 25 Springfield, Mo., on additional loan, 26.50.

Ministerial Relief.—Chartiers, 10; Xenia, 9.

Orphan's Home Allegheny.—Mercer, 26.

Aged People's Home.—Chartiers, 10;

W. G. M. Society.—Interest, 40.95

E. J. SLOAN, Treas.

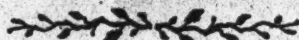
A BUGLE CALL TO THE WOMEN OF THE CHURCH

—FROM—

THE WOMEN'S GENERAL MISSIONARY SOCIETY,
PAWNEE CITY, NEBRASKA, MAY 9-12, 1900.

A TWENTIETH CENTURY THANK-OFFERING.

\$75,000 FOR MISSIONS--MAY, 1901.



1.—That we make an effort during the next twelve months to raise a Twentieth Century Thank-offering of \$75,000 for missions.

2.—That a Thank-offering committee be appointed *at once* in every congregation, composed of the President and one or more members of each society, said committee to have full charge of the placing Senior and Junior boxes in every house, the distribution of literature on "Giving," the arrangement for the annual "Ingathering" of offerings, and whatever else may be necessary to make the Thank-offering effort a success.

3.—That Twentieth Century leaflets be prepared and sent out quarterly to Presbyterian Thank-offering Secretaries for *free distribution in all congregations*.

4.—That the Magazine Committee be asked to enlarge the MAGAZINE ~~four~~ pages, these extra pages to be devoted to the interest of the Twentieth Century Thank-offering fund, with the understanding that every society in the church make an earnest effort to increase the circulation of the MAGAZINE.

5.—That the Magazine Committee appoint some suitable person to edit this Twentieth Century Thank-offering department in order that no heavier burdens may be placed upon the present Magazine Committee.

6.—That the Women's Board be authorized to order a sufficient number of special Twentieth Century Thank-offering boxes to send out free to all the women of the church, and that these be asked to place therein a *daily or weekly* offering to God for His daily blessings to them.

AN IMPORTANT MESSAGE TO PRESBYTERIAL OFFICERS.

Will you please send *promptly* to my address the name and full address of your Presbyterian Thank-offering Secretary. And, where a Presbyterian has not yet appointed a Secretary, will the Executive Committee kindly name some one who will be earnest

and active in doing her full part toward helping to carry out the instructions of the Women's General Missionary Society to raise a *Twentieth Century Thank-offering fund* for May, 1901, of *Seventy-five Thousand Dollars*.

Provide your Secretary with help from your Presbyterian contingent fund with which to carry on her work, and give her a place on every Presbyterian program for presenting her cause, and also your prayerful sympathy.

In order that the mission work of the church may be strengthened and enlarged, and our people blessed the giving of liberal offerings into the Lord's treasury, much hard work will have to be done by the Presbyterian Thank-offering Secretaries and congregational committees, as well as by your General Thank-offering Secretary.

The Women's Board may plan wisely and well for this department of work, but success in carrying out the plans will depend very largely upon the faithful and persistent work done in congregations and upon the generous gifts of individuals. Permit me to urge that if officers do their part toward having the Presbyterian Thank-offering Secretaries and congregational Thank-offering committees unite together in one band of zealous, consecrated, prayerful workers for the Master, with God's blessing, the desires and hopes of our grand convention of 1900 will be more than realized one year hence.

Due notice will be given through the church papers when the new Thank-offering boxes are ready to be sent out to the women of the church, and it is hoped that, even during the vacation days or weeks, *every woman in the United Presbyterian church will remember her Thank-offering box with a daily or a weekly offering,—giving "as the Lord hath prospered her."*

May God direct our efforts!

Very Truly Yours,

MRS. MARY CLOKEY PORTER,

Thank-offering Secretary,

15 Marshall Ave., Allegheny, Pa.